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LETTERS ON EAST INDIA AFFAIRS

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Indian Institute, Oxford.

Presented by

W. A. Symonds, Esq.

1896.

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LETTERS

TO

THE EDITORS OF THE MORNING CHRONICLE AND
TABLET NEWSPAPERS

ON

EAST INDIA AFFAIRS;

TOGETHER WITH

VARIOUS DOCUMENTS ALLUDED TO THEREIN.

BY

HUGH CHARLES LORD CLIFFORD.

LONDON:

PRINTED BY T. JONES, 63, PATERNOSTER ROW.

1841.



LETTERS

TO THE EDITORS OF THE MORNING CHRONICLE AND
TABLET NEWSPAPERS, ETC., ETC.

LETTER I.

[From the "Morning Chronicle" of September 25th, 1841.]

To the Editor of the Morning Chronicle.

SIR,

I take the liberty of forwarding to you a copy of a letter, which I sent to the *Times* newspaper, together with a copy of your own paper, in which I have marked, with erasures, passages which appear to me calculated to do mischief in India, and which your reporter, by referring to his notes, may easily satisfy himself are incorrect representations of what I did say. I believe that the *Tablet* newspaper, the Editor having been present in the gallery, will be able to lay before the public a sufficiently correct report of what I did say on the subjects to which the passages I have marked with erasures in your paper refer.

It is of less *immediate* importance that the public should know *now* precisely what *I did* say, since so far from being, what the *Morning Herald*, of this day's date, does me the honour to make me, "notoriously the organ through whom the Papist clergy speak in the House of Lords," not a single Irish Roman Catholic clergyman, nor I believe ten Roman Catholic clergymen or laymen in any part of the world, knew what the motion, of which I gave notice last Monday, was to be, or any thing about it, than that the population of the Madras Presidency should not be led into error, by

such reports as have appeared this morning in the *Times* and other papers.

I have the honour to be, Sir,

Your obedient humble Servant,

CLIFFORD.

Hake's Hotel, Sept. 24, 1841.

"To the Editor of the Times."

SIR,

"Being quite of the same opinion as the noble lord at the head of the Board of Control, that if the *reports* of what I said last night in the House of Lords be transmitted to India, in such a shape as to 'lead to increased exasperation between the parties in India,' *those reports* may create 'some embarrassment to the government of Madras;' and having no such wish, I have thought it expedient to look over the three reports given in the *Times*, the *Morning Herald*, and *Morning Post*; and I take the liberty of sending you a copy of your paper, with the passages marked to which I wish to draw your attention:—

"1. I did *not* say that 'it had been laid down in 1832, as a rule by the universal hierarchy of Ireland, that no Jesuit should attend to take part in any political meeting, or belong to any secret society.'

"2. I did *not* say that 'an Irish gentleman, Mr. O'Connor, was sent out duly authorised to act as vicar apostolic in Hindostan.'

"3. I did *not* say that Irish Roman Catholic missionary priests had been forced to give up the keys of the churches or chapels, which they had built with their own money.

"4. I did *not* say that the collector and magistrate of Madura (or any other magistrate) had put any person to torture.

"5. I did *not* say that the Chief Judge of Madras had justified that magistrate.

"With the exception of these very serious mistakes, your report, occupying *less than half a column* of what I said last night, appears to me to be, I do not say a report which can convey, any more than either of the others, any adequate notion of a speech which

the *Morning Post*, declares to have 'occupied above *an hour* in delivery,' and consisted chiefly of the reading of documents unknown to the noble lord at the head of the Board of Control, which I believe will be laid before the public in the *Tablet* newspaper, whose editor was present in the gallery, and into whose hands I have consigned them; but, nevertheless, the least calculated to do mischief in India.

"In your observations upon my address to the house, I see nothing calculated to produce an erroneous impression upon the minds of your readers as to what I did say, except the words, 'some gentlemen also of the Romish church who had been sent out from this country.'

"Allow me very briefly to state to you what I did say.

"1. I said that, at a general meeting of the Roman Catholic bishops in Ireland, in 1832, an exhortation, signed by *all* those bishops, to *all* the Roman Catholic clergy in Ireland, thenceforth to abstain from being chairmen or secretaries of political meetings, from moving or seconding resolutions at such meetings, or from being members of any secret societies, had been drawn up and published; and that no instance had occurred, *before or since* 1832, of *any* of the Irish Jesuits having done what *all* the Irish Roman Catholic clergy were there exhorted not to do henceforward.

"2. I said that an Irish priest belonging to Clougowes College, a particular friend of mine, whom I had known from my boyhood (I am now fifty-one years old), who had been with me in Sicily in 1811, when Lord William Bentinck was in command there, had been sent out by the Rev. Mr. Kenny, superior of that college, in 1833, to Rome, and had there been appointed by Pope Gregory XVI., his vicar apostolic for Bengal, whither he had proceeded, and that his name was Robert St. Leger.

"3. I said that certain trustees, or persons acting as such (but not priests), of churches or chapels built by certain Roman Catholic congregations with their own money, on their own ground, for which churches or chapels those persons acted as trustees with the obligation of providing *Roman Catholic pastors* for the said churches or chapels, in the *Madura* district, had been imprisoned by the col-

collector and magistrate of that district for refusing to deliver up the keys of the said churches to certain Portuguese priests belonging to a party whom the Right Rev. Dr. O'Connor (who is not a Jesuit, nor had a single Jesuit in his district, nor brought out with him a single Jesuit, as I told Lord Ellenborough, in the presence of Mr. Sullivan, who is just arrived from Madras, last Wednesday), a Roman Catholic bishop, recognised in the Madras presidency as superior of the Roman Catholic missions in the *Madras district*, and Dr. St. Leger, who being a Jesuit, could not be a bishop, but was recognised in 1834 by the *Bengal* presidency as superior of the Roman Catholic missions in *that* district, had declared by public pastoral letters to be out of the communion of the Roman Catholic church, and who had not contributed one farthing to the building of those churches; and all this I said, and declared that I said, upon the authority of the Honourable and Rev. Walter Clifford, my own brother, a Roman Catholic missionary at Trichinopoly in the *Madura* district, stating *all this as fact*.

"4. I said, that a report, founded on the authority of a *foreigner* of distinction, was current in the *Madura* district, and was doing much harm there; that the report in question was, that some of these imprisoned persons had been tortured (*soumis aux tourmens*) to oblige them to deliver up the keys; and that I considered it my duty to disbelieve such a report till it was confirmed; but equally my duty to state the existence of such a report to the house, as a report that ought to be inquired into. But I expressly stated that I had not been informed that those persons had been tortured by order of the aforesaid magistrate, or of any other magistrate whatsoever.

"5. I said, that the Roman Catholics in the *Madura* district had been officially informed that the Court of Directors, or 'the government in London,' to use the words of my information, had approved the proceedings of the collector and magistrate in the *Madura* district, as reported to that government from the *Madras* presidency; and that the *foreigner* of distinction above mentioned, had repeated a conversation between himself and *one of the superior judges* of the district, which was calculated, in my opinion, to do

incomparably more mischief than the act of the collector and magistrate, inasmuch as it imputed to Lord Melbourne's cabinet principles which were the very reverse of those of that cabinet, on the authority of that superior judge.

"With regard, sir, to your observation, it is important that I should make to you the following remark :—

"The magistrate was *not* called upon to decide between 'the Portuguese missionaries and some gentlemen, *also* of the Romish church, who had been sent out from this country,' but between forty or sixty congregations of Roman Catholic loyal subjects of Queen Victoria and certain Portuguese priests who profess themselves subjects of the crown of Portugal, and who profess to belong to a party declared by two British or Irish Roman Catholic superiors of missions in Hindostan, Bishop O'Connor and Dr. St. Leger (now returned from Calcutta and succeeded by Bishop Carew) to be not in communion with the See of Rome, and he has decided in favour of the Portuguese priests.

"I have the honour to be, Sir,

"Your obedient, humble Servant,

"CLIFFORD."

LETTER II.

[Not inserted, the Editor probably not thinking it material for the information of the public.]

To the Editor of the Morning Chronicle.

Bath, Sept. 26, 1841.

SIR,

In your paper of yesterday you have obliged me by inserting a copy of a letter to the Editor of the *Times*, which I left at the *Times* office on Friday afternoon, relative, as your readers will have seen, to some misstatements which appeared in the *Times* of Friday last of what I said in the House of Lords on Thursday. I considered it important to the cause of the TRUSTEES AND INHABITANTS

whose case I have undertaken to bring before the House of Lords early in the next session, that a public disavowal should be made by me, without loss of time, of the expressions and sentiments imputed to me in those misstatements. Probably the Editor of the *Times* had not room for my communication to him, as it did not appear in his columns of yesterday. My clients and myself have therefore additional obligations to you.

Prefixed to that letter, as it appears in your columns of yesterday, is a short letter to yourself, in which is the following passage:—

“Not a single Irish Roman Catholic clergyman, nor, I believe, ten Roman Catholic clergymen or laymen in any part of the world, knew what the motion of which I gave notice was to be, or any thing about it, than that the Madras Presidency should not be led into error,” &c.

You will at once see, Sir, that this passage, as it appears in your paper of yesterday, is, if not unintelligible, at least bad composition.

Now, I having greatly before my eyes the fear of the *Morning Post*, whose Editor seems in greater wrath against me and my motion, than even the Editor of the *Morning Herald* appears to be by his remarks of yesterday (though Lord Ellenborough most expressly and emphatically declared to the House that my motion would not and could not embarrass the Government), had recourse, immediately upon reading the above quoted passage, to the copy in manuscript which I kept of my letter to you; and I find, on comparing it with the passage as printed, that I must have omitted, in the MS. left with you on Friday, the *marks of a parenthesis*, which ends after the words “about it,” and commences after the words “I did say,” and before the word “since,” three lines above the words quoted in this letter, for which I earnestly solicit a place in your paper of Tuesday next.

In the hope that this explanation may satisfy the Editor of the *Morning Post*, as I am sure it will your readers,

I have the honor to be, Sir,

Your obliged humble Servant,

CLIFFORD.

LETTER III.

[From "The Tablet" of October 2nd and 9th, 1841.]

To the Editor of the Tablet.

Hakes's Hotel, Manchester Square.

Sept. 30, 1841.

SIR,

As the noble lord at the head of the Board of Control seemed very incredulous upon the question of torture having been inflicted upon certain Roman Catholic subjects of her Britannic Majesty, who had been imprisoned for refusing to deliver up to certain Portuguese priests, not in communion with the see of Rome, the keys of the churches which those Roman Catholics had built with their own money on their own land, and as that incredulity seems to be shared by the editors of several public journals of this country, it may be not altogether useless that I should forward to you the following copy of a letter which it is my intention to read to the House of Lords when I have the honour of presenting to it the petition of these Roman Catholic subjects of Queen Victoria in Madura :—

" Brighton, 27th Sept., 1841.

" MY LORD,

" I have just seen the *Times* report of what passed in the House of Peers on the subject of torture in Madura.

" In October, 1826, the Madras government banished me from Madura for bringing the crime to their notice. I have never ceased applying for permission to return home to Madura, but hitherto the authorities will not forgive me for having pressed on their notice so profitable a crime as the infliction of torture is at Madura.

" I shall be happy to wait on your lordship to declare personally the daily practice of torture—not only at Madura, but throughout India—the most cruel torture.

" I have the honour to be, &c."

I must beg leave, Sir, to withhold the name and address of the writer of this letter till February next.

I have the honour to be, Sir,

Your obliged, faithful Servant,

CLIFFORD.

ACCOUNT OF THE AFFAIRS OF THE CATHOLIC MISSION OF MADURA.

1. The various Christian communities of the above mission forwarded about the year 1830 repeated complaints to his Holiness the Pope respecting the utter destitution of which the priests of Goa left them, the vexatious proceedings with which they oppressed them, and the scandals which they gave. The common father of the faithful having convinced himself, by strict inquiries, that those accusations were true, gave orders, about 1832, to the neighbouring vicars-apostolic, to bestow their attention on those Christian establishments until he himself could provide for them. In consequence of those injunctions, the missionaries of Pondicherry arrived in those districts, wherein they experienced at first but few difficulties. They enjoyed that liberty which had been solemnly proclaimed by the government on several occasions, and confirmed by an ordonnance at Fort St. George on the 22nd June, 1838, (No. 122 Ecclesiastical department), in these words :—"The Right Hon. the Governor in Council recognizes the right of all denominations of Christians to choose their own pastors, but is not prepared, in reference to the recent instructions of the supreme government, to exercise any interference in regard to the disposal of church property." The magistrates, far from raising any obstacles in the way of the European missionaries, more than once declared to them—as did Mr. Blackburn, the magistrate of Madura—that they might enter all those churches wherein the Christians called them, provided that there should be no commotion.

2. In 1838 four new missionaries having been sent directly from his Holiness in order to officiate in those Christian communities above-named, joined with their predecessors, who for several years had been in peaceable possession of a number of Christian establish-

ments, in which, by virtue of the liberty granted by government, they had been chosen as the true and only pastors, and conducted into the churches by unanimous consent.

3. On the 18th of December, 1838, Mr. Blackburn issued a decree whereby he declared that all the churches belonged to the priests of Goa, as they had formerly officiated in them, and that the Christians had not the right of receiving any other priests therein; in consequence, he ordered his police officers to take strict measures for preventing the missionaries apostolic from being introduced into those churches, the affairs of which they had peaceably managed for five or six years.

In a second decree the collector declared that the missionaries apostolic should not celebrate any external festival in those villages where the priests of Goa possessed a church—a decree which, added to the preceding one, absolutely interdicted in all those villages the public worship of the country. This was clearly proved on the occasion of a festival which the Christians of Aundichee-oorany were to celebrate a few days afterwards, according to their custom. Those Christians, who had all, without exception, declared in favor of the missionaries apostolic, seeing themselves deprived of the use of their church by the first decree, built a pandal (a chapel formed of branches of trees and leaves), in order to celebrate therein their festival, and form the usual procession. The police officer sent his agents in order to prevent them doing so, and as the collector, to whom recourse was had gave no satisfaction, the festival did not take place. It would be easy to quote a number of other and even more iniquitous vexations of the kind, if necessary.

4. In order to comprehend all those facts more fully, it must be observed—1st. That by virtue of those orders of the magistrate, more than sixty churches or chapels have been closed against the European missionaries, who were, nevertheless, in the actual possession of the administration thereof for five or six years. 2d. That more than sixty Christian congregations have been deprived of the use of the churches which they themselves built at their own expense, upon their own ground, and for their own use; which they have constantly supported at their own cost, and the keys of which

have been in their hands from time immemorial. Those Christian communities have been, at the same time, stripped of the liberty granted by government, because the right guaranteed to them of choosing their own pastors evidently supposed that of conducting them into their churches, in order to officiate therein. 3d. That such a measure was not rendered necessary through the want of preserving peace, inasmuch as reference has been made only to those Christian congregations who unanimously declared in favour of the European missionaries, and against the priests of Goa, whom they considered, and justly, to be schismatics, because they had revolted against the mandates of his Holiness the Pope. As a clear proof of this disposition on the part of the Christian communities, it may be stated, that the priests of Goa, in spite of the violent decrees in their favour more than two years ago, have not been able to present themselves in any of those churches, except in a few, which they forcibly entered under the protection of the agents of the government. Whence it results, that those decrees of the magistrate, far from being necessitated by the desire of maintaining peace, are, on the contrary, of a nature to excite revolt amongst all those Christian congregations, by depriving them of their pastors, and of the succour of religion, to the great detriment of morals and of order.

4. That those decrees were not provoked by any appearance of commotion, for those Christian communities were in the enjoyment of perfect peace and harmony at the very time when those ordinances came to oppress them. 5th. That although the decree of the 18th of December, 1838, is rather obscure and equivocal in its tenour (perhaps designedly so), it has been enforced, and is so still as well as the second decree, in all the rigour of the sense just set forth. If the missionaries, yielding to the importunities of the Christians, either enter on their way into any of those churches, in order to celebrated therein the holy mass, or endeavour to observe any festival under *pandals*, in villages where those churches are, they are immediately opposed by the agents of the police, who, with the orders of the magistrates in their hands, have come to cast trouble and consternation amongst those Christians, and to stop the ceremonies of religion.

5. The aforesaid Christian congregations, in May, 1839, protested against those vexations before the court of Madras. The hon. governor, in his minute of the 7th of June, 1839 (No. 136, Ecclesiastical Department), "resolved, that a copy of the address from certain Roman Catholic inhabitants in Madura be forwarded to the principal collector of that district for explanation, and report on that part of the complaint which stated that they have been prohibited the use of their own churches, and were prevented from celebrating at the village of Aundichee-ooranee the rites of their religion, even in pandals, which they had erected for that purpose."

6. It was easy to foresee the result of those inquiries on finding that Mr. Blackburn was both judge and investigator in an affair in which he was himself concerned, for it was precisely against his arbitrary measures that the Christians protested. Those anticipations were very soon realized; for on the 9th of July, 1839, after the receipt of the reply of the magistrate, Mr. Blackburn, the minute of the conference (No. 159, Ecclesiastical Department) was thus worded:—"Read the following letter from the principal collector of Madura, denying any interference in ecclesiastical affairs, except as a magistrate, submitting a copy of a circular order of the 18th Dec., 1838, as being his rule of guidance and the principle under which the French priests were excluded from the long-built church of Aundichee-ooranee.

"The right hon. the governor in council observes that the principal collector and magistrate denies that any Roman Catholics in the Madura district have been prohibited the use of their own churches and obstructed in the celebration of the rites of their religion in temporary buildings erected for the purpose. The proprietary right to the churches alluded to can only be determined by a civil court; and it is the duty of the magistrate to prevent a breach of the peace, and also to prevent the persons actually in possession of the buildings from being ousted by violence, leaving the other parties to seek redress by a civil action."

7. It is not known by what mental reserve the magistrate could deny two public facts, the existence of which has been continued and renewed unceasingly for more than two years; but in reading

the two grounds of justification which the hon. governor recalls and probably extracts from the magistrate's letter, who can fail to see therein the most cruel derision added to the preceding vexations? In effect, the before-mentioned Christian communities did build those chapels at their own cost, and on their own ground; they alone, at all times, maintained and repaired them; they, too, paid annually the sextons who had charge of them; and they also had, at all times, in their hands the keys of those churches or chapels which, during six years, were peaceably managed by the pastors whom they had chosen in virtue of the liberty granted by the government; and now an arbitrary decree of a police magistrate, without any judicial investigation, comes to deprive them of that peaceful *actual possession*, and then justifies that violent *spoliation* on the ground that it was the duty of the magistrate to prevent the *actual possessors* from being *ousted by violence*. Moreover, those Christians are prohibited from receiving into their churches their own true and only pastors, those whom they unanimously selected, and they have men imposed on them as pastors whom their principles and consciences oblige them to regard as schismatics, or persons of another communion. Thus are those Christians harassed in what they hold most dear—in their religious principles; the collision against which is so apt to excite the greatest troubles; yet that measure is justified on the plea of the necessity of preserving peace! In fine, a magistrate expels with the aid of the agents of government, the *actual* and peaceful *possessors* of those chapels which he shuts against European missionaries, who, for six years, were in the actual possession of the management thereof. Then, in order to afford them some consolation, it is announced to them that the right of proprietorship can be determined only by the civil court, and that the government is not disposed to interfere in the slightest manner with regard to ecclesiastical property!

8. It was undoubtedly in order to acquire new titles, new claims to that eulogium about non-interfering, protecting actual possessors, and preserving peace, that the magistrate of Madura continued to follow the same line of conduct, and gave the following orders, which have been selected from many others. It will excite curiosity

to compare these orders, and the consequences thereof, with the magistrate's reply and that of the hon. governor, as set forth in paragraph 6.

1. In the beginning of May, 1840, a European missionary passing one Saturday by Kilakarey, was earnestly requested by the Christians there, to the number of three hundred, or nearly, to say mass for them, on the next morning (Sunday), in their church; he replied to them thus:—"You have in this village three Christians, who belong to the party of the schismatic priests of Goa, and you know that in such a case my principles are not to enter into the church, in order to avoid troubles." On the same evening, the Christians repeated their demand, with the express consent of the three persons above-mentioned, who publicly declared that they would give no opposition. Thereupon, the missionary celebrated the mass for them, and everything passed off tranquilly. A few days afterwards, the magistrate of Madura, informed of this circumstance, imposed a heavy fine upon the Christians, and ordered them to give up the keys of their church to a schismatic priest stationed a few leagues from the place. On the refusal of the Christians, two or three of their leaders were conducted to prison and tortured (a) for nearly a fortnight, in order to force them to surrender the keys which had been always in their possession. Far from hearing the explanations which they endeavoured several times, but vainly, to give to the magistrate, the latter ordered the *Amina*, or chief police officer of the place, to go with his men, and break open the doors of the church in question, in order to introduce therein the schismatic priest of Goa. 2d. The same act of violence was repeated a few months afterwards, in the case of the church of Surinam, wherein the policemen, in like manner, got forcible admission for a schismatic clergyman. Lastly, on the 22nd of March, 1841, the police conducted, in like manner, and introduced by force into the church of Pansarmpathy (near Dindigal), a schismatical priest from Goa and that, too, by the express command of Mr. Blackburn, the

(a) The French word in the original in this passage is *tourmentés*, which may mean *harassed* as well as *tortured*. But there can be no mistake in the expression *soumis aux tourmens*, vide *supra* p. 6, et *infra* p. 22. Consequently *tourmentés* is here translated *tortured*.

magistrate. In all these three cases the churches were shut against the Catholic Christians, and the new keys given up to the schismatical priests.

It is useless to comment upon those facts ; they speak loudly enough by themselves. In reading them, one may well ask—“How could the magistrate deny having interfered, otherwise than as a magistrate, in the disposal of the churches ? How could he state that the Christians were not deprived of the use of their churches ?” Should the magistrate pretend that the churches in question do not belong to the Christian congregations, but to the priests of Goa, it may be asked, by what right a magistrate should attempt to cut short by the sword the question of the right of proprietorship, for the decision of which the government declares itself incompetent ? and should he fall back upon the fact of *actual possession*, let him be requested to tell who else can be the actual proprietor, if it be not he who has been in real possession of the building for several years ; he who has the keys thereof ; he, in fine, who had to be expelled therefrom by public force. If the priests of Goa are the actual possessors of those churches, what may mean those policemen who, by order of the magistrate, come with arms in their hands to break open the doors in order to procure for them, by violence, admission into those churches ? But what avails it to be heaping question on question ? His honour, the magistrate, has a very simple answer—he denies ! This answer is a very convenient and an easy one, as the government gains its information through the medium of Mr. Blackburn. What, then, says the magistrate to the vexatious orders which are daily executed with violence ; which plunge into grief from ten to twenty thousand Christians ; which deliver them over to persecutions, and deprive them of the rites of religion in their churches ?—the magistrate denies ! There is an armed interference in order to burst open the church doors—the magistrate denies it altogether ! All the European missionaries who are in the country are ready to affirm most solemnly, on oath, the exact truth of all the facts exposed in this document. But what will it avail ?—the magistrate denies ! Has he not, moreover, if necessary, a host of witnesses at his disposal, capable of covering over and obscuring all the evidence of these

facts, or to pervert them. Therefore do the European missionaries take good care not to attack that magistrate before his superiors, and to provoke new inquiries—the sources of new vexations. All that they would dare to ask is a precise ordonnance which should forbid, and effectually prevent, all those aggressions of which the magistrate denies the existence, both with regard to the present and the past. They do not require the government to interfere in their favour, in order to restore them by force to the possession of a single church; all that they request is, that they and their flocks should enjoy a portion of that full and entire religious liberty so often proclaimed by the government and the court of Madras. In a word, they desire that a formal decree of the government, published in the country, should declare that the Christian congregations are at liberty to receive into their churches the pastors whom they have unanimously chosen, and should send back, not to the police, but to the civil court, the priests of Goa who may pretend to have any claims on certain churches. Such is the epitome of the favour which is asked.

Should the missionaries be permitted to make a second request, they would beg to have extended to them the favour of that treatment which is daily experienced by Pagans and Turks, namely, that of being judged after the fundamental principles of their religion in an affair which so immediately concerns it, and which is inseparable therefrom.

Trichinopoly, July 8th, 1841.

LETTER IV.

[From "The Tablet" of October 9th, 1841.]

"If he had understood the noble Lord, he would not follow him, because it was not necessary; but he did not understand him, and so he could not."—Report of the speech of Lord Ellenborough in

the House of Lords, Monday, Oct. 4, 1841, as given in the *Morning Post*, Oct. 5.

To the Editor of the Tablet.

Hakes's Hotel, Oct. 5, 1841.

SIR,

Taking the above words as my text, my intention is to send you each week that shall elapse between the prorogation of Parliament and the next session, a communication upon India. The parliamentary career I have had to run in the session of 1841, has been very short—I trust it may not prove fruitless. You have laid before your readers a statement which was forwarded to me for the purpose of being submitted to the consideration of her Majesty's government, if I should think proper so to do. It was forwarded to me by my brother, the Hon. and Rev. Walter Clifford, now a missionary in Trichinopoly, on the southern bank of the river Cavery, in the district of Madura, which forms part of the presidency of Madras, in southern Hindostan. He vouches for the truth of that statement. It is the statement of a man quite equal in birth, in education, and in abilities to the noble lord now at the head of the Board of Control, and by his position upon the spot, far superior to him in capability of *knowing the truth*. I thought it most prudent, since her Majesty's advisers in the cabinet had been changed, between the time when that memorial was penned and the time when it arrived in my hands, to exercise my judgment upon the question of putting it into the hands of the actual President of the Board of Control, or of sending it to you for *publication* in the *Tablet*, a course recommended to me in regard of a previous and *first* communication I had received towards the end of May, in Rome, upon the same subject, as preferable to that of submitting it to the private consideration of her Majesty's *late* ministers, by an authority to which I was quite sure my hon. and rev. brother would submit his own. I waited, in order to enable myself to form that judgment, first on Saturday, the 18th of September last, on Lord Ellenborough, whom I had known, in 1815, at Vienna, during the congress; and though I was graciously received by his lordship

at the Board of Control, I saw in that first interview no reason to make me believe that the grievance of which my brother complained would, or perhaps *could*, be remedied unless the case were laid before parliament. My reason for so thinking was, that the noble president was totally ignorant of the existence of any correspondence between Lord William Bentinck, the predecessor of the present governor-general in India, Lord Auckland, and the governor of Goa; and seemed very averse to my proposition of moving for the production of a copy of that correspondence on the table of the House of Lords.

After having given notice of my motion in the house on Monday, the 20th of September, I did myself the honour of waiting again on his lordship, at the Board of Control, on Wednesday, the 22nd, about two o'clock, having previously left for his lordship's perusal, that same morning, a very brief memorial on the subject. I found that the tone of his lordship was, from some cause or other, totally altered, and that he was not only decidedly averse to the motion of which I had given notice, but irrevocably, to all appearance at least, fixed in his opinion, that the case was a miserable squabble between certain Irish Jesuits and certain Portuguese priests, concerning money, about which it would be beneath the dignity of the House of Lords to trouble itself, and of which the very possible result might be, that *both* the litigant parties would quit Madura, a step which his lordship evidently considered rather to be desired than deprecated. It was in vain that I endeavoured, in a conference or audience which lasted above an hour, to show his lordship that he had been misinformed on *every single point* on which he expressed himself; that the aggrieved parties were not Irish Jesuits, but *lay* trustees, native or British and Irish *lay* residents, who had been forcibly despoiled of their property; that the Portuguese clergymen into whose hands that property had been, by illegal violence on the part of the collector and magistrate of Madura, placed, were not in communion with the See of Rome, and, consequently, not within the object of the trusts; that the governor in council of the Madras presidency had been evidently deceived, *or silenced*, by false statements; that the Court of Directors in London,

though it might have given, and probably had given a just decision upon the case *as stated to it*, had given, in fact, no decision whatsoever on the case *as it existed*; that the very "answer from London," as communicated officially to the complainants, afforded presumptive proof that if the case had been *truly stated*, the decision would have been the very reverse of what it was. The noble lord either *could not or would not understand me*; and I had to leave the noble lord's apartments with the sad, but clear conviction, that if I left the case in his hands, no redress would be afforded, and if I brought the case before Parliament I must expect never to have the honour of another audience from his lordship. Of the two evils the latter appeared to me to be the least. I moved for the production of the correspondence, and I obtained it. I moved for other papers which *ought to have been* in the office of the Board of Control, or at the India House; I was assured on Thursday, the 23rd Sept., by the noble lord in the House, that there was *no vestige to be found of them*. I firmly believe that the noble lord spoke the truth to the best of his knowledge; and yet, be it remembered, that the statement which is before the public in the pages of the *Tablet* expressly declares that the complaint of the trustees, after having been transmitted by order of the governor in council of the presidency of Madras, to the collector and magistrate (one and the same personage) of Madura, who had committed the violence complained of, for a report upon its *truth*, and after having been transmitted, as the statement declares, to the home government with the *denial* of the collector and magistrate, received an *official*, though *invisible* answer, that the home government, by which, of course, was to be understood, in Madura, the *Melbourne administration*, "approved highly the conduct of the collector and magistrate of Madura." I appeal to my fellow-Catholics whether I have done wrong in bringing this case forward. I will pursue the subject next week, and meanwhile have the honour to be, Sir, your obliged and faithful servant,

CLIFFORD.

LETTER V.

[From the "Tablet" of Oct. 23, 1841.]

"If he had understood the noble lord, he would not follow him, because it was not necessary; but he did not understand him, and so he could not."—Report of the speech of Lord Ellenborough in the House of Lords, Monday, Oct. 4th, 1841, as given in the *Morning Post*, Oct. 5.

To the Editor of the Tablet.

Oct. 12, 1841.

SIR,

It is greatly to be feared, that your readers upon perusing my letter to you of the 5th inst., in the *Tablet* of the 9th, will find themselves in the same awkward predicament in which the editor of the *Morning Post* declares the noble lord at the head of the Board of Control to have been on the 4th inst.; and I must confess, that *they*, at least, have some cause to find fault with my intelligibility. For in my letter to you of the 5th inst. I refer to the document which "*is* before the public in the pages of the *Tablet*," for proof that "an answer from London" had arrived, and the document which you have published says nothing of any *answer from London*.

The object of this letter is, first to explain to your readers this apparently unintelligible reference; and secondly, to exonerate you from any blame as to the non-appearance in the *Tablet* of the document referred to in my last letter.

Subjoined to this letter, I send you a translation of part of a letter which was put into my hands towards the end of *last May* in Rome. The circumstances under which it was written, and the high character of the Roman Catholic missionary who had penned it, left me no doubt as to the truth of what the missionary asserted *of his own knowledge*; and the opinion of the superior of that missionary when he put a copy of that letter into my hands, was, that it should be forwarded to you *for insertion in the Tablet*. My opinion was, that it would be better to send a copy of it to the Board of Control, as the Whigs were then in office; and the asser-

tion in it, that "the answer from London had arrived," and that all that had been communicated respecting it to the complainants was, that "the government in London approved highly of the conduct of the magistrate," appeared to me to be a false and malicious assertion on the part, not of the Roman Catholic missionary, but of those who had given him that information, *highly injurious to the Melbourne administration.*

I have explained in my last letter to you how and why, when the document which *you have published*, reached me afterwards in *September* last in this country, I resolved, ultimately, on making the motion which I made in the House of Lords on the 23rd ultimo, and of which I send you, together with this letter, the report as it has been, *since* I last addressed you, laid before the public in the pages of the Mirror of Parliament. You will observe in page 8 of the copy which I send you, the following passage:—

"LORD ELLENBOROUGH.—Will the noble lord mention the foreign phrase, whatever it may be, which he translates torture?"

"LORD CLIFFORD.—The words are '*soumis aux tourmens*.'"

This published report, which was not published when I addressed to you my last letter, of itself places me in the necessity of *now* complying with the advice given me *in May last in Rome*. I had intended to do so when I addressed to you my last letter. I did not reflect when I subsequently altered that intention, and resolved upon sending to you merely the document transmitted to *me* by my hon. and rev. relative, which reached me in *September*, that *that* document did not substantiate, or in any way give evidence of the important fact, which I have pressed upon the attention of your readers in the concluding words of my last letter.

The document of which I now send you the translation, does give that evidence. I have, as you will see by the accompanying report, stated to the House why I decline laying *at present* before the public, the account given in the letter received last May of the conversation which passed between a foreigner of distinction and a judge of the Madura district, on the conduct of the collector and magistrate of that district.

I have the honour to be, Sir, yours, &c.,

CLIFFORD.

TRANSLATION

OF PART OF A LETTER ADDRESSED BY A ROMAN CATHOLIC
MISSIONARY TO HIS SUPERIOR IN ROME, AND RECEIVED
BY THAT SUPERIOR IN MAY, 1841.

Each day enables us to penetrate more fully into the hostile dispositions of certain magistrates. We can judge of them from facts. In the beginning of the year 1839, an order, issued by a magistrate, expelled the Catholic missionaries from more than forty small churches, of which they had been in peaceful possession for more than five years in Madura. This expulsion was contrary to the unanimous wish of the Christians, who had built these churches at their own expense, who had kept them in repair, and who had always had the keys of those churches. This act of violence, as well as the annoyances which were the consequences of it, were evidently contrary to the principles solemnly proclaimed by the government, and especially to the declaration, which it has frequently repeated, that it "*would not in any manner interfere in questions relating to the proprietorship of churches;*" and both were contrary to "*the full and entire liberty which the government granted to every denomination of communions of Christians, to choose such pastors as they might please to choose.*"

The missionaries, consequently, addressed in the name of the Christians of their congregations, a petition to the government of Madras. The government referred the petition to the magistrate, against whom the missionaries complained; and required to know whether the complaints were well founded. Upon receiving the answer of that magistrate, the government approved of his conduct, giving the following reasons:—1st. That the duty of the magistrate was to maintain public tranquillity. 2nd. That it was the duty of the magistrate to prevent the proprietors of the buildings from being expelled from them by violence.

It is very evident, that the remonstrances of the missionaries had not been understood. This order of the magistrate, which the

government approved, was precisely that which disturbed the peace of the Christian communities, upon whom the schismatical priests were imposed by force, or from their churches were taken away. Moreover these churches had always been considered to be the property of Catholics; and Catholic missionaries had been the actual possessors of them for five or six years: (b) nevertheless these Catholic missionaries had been violently expelled from them. The government, therefore, had been manifestly imposed upon as to the true state of the case.

Here are some additional facts—about a year ago, some officious person sent to London complaints respecting the vexatious treatment which the Catholic missionaries had to endure. Unfortunately these complaints were drawn up in a very inaccurate manner. Accusations were made against Protestant ministers. The Catholic missionaries were total strangers to the whole proceedings. Their superior was called upon and cited to prove the facts; and he gave the necessary explanations. He did justice to the Protestant ministers, from whom he had never received any vexatious treatment; but at the same time he availed himself of the opportunity offered to him of complaining of the schismatical party, and of speaking of the exactions, unjust law-suits, pecuniary fines, vexatious treatment, in a word, of the persecution which the Catholic missionaries really had to endure from *that party*. He forwarded, therefore, to London a faithful statement of the position in which the Catholic missionaries stood. He set forth in that statement facts evidently in opposition to the principles which had been a hundred times proclaimed, *of non-interference, of absolute liberty in the choice of pastors, and of protection to those actually in possession*.

He requested nothing by way of grace and favour; but merely the observance of these principles. The answer from London has arrived; and all that has been communicated of it to the mission-

(b) It would seem from the letter of the Hon. and Rev. Walter Clifford, received by Lord Clifford in September, that *after* the arrival of the Catholic missionaries, *who found many of the churches without any priests* to officiate in them, a *fresh* re-inforcement of schismatical priests were sent from Goa, with orders to *turn out the Catholics*.

aries by the government of Madras is, that the London government approves highly of the conduct of the magistrate (who has, as it were, delivered over the Catholic missionaries, bound hand and foot, into the power of the schismatics), and praises him for having refused to interfere in the disputes about the churches ! You may imagine the astonishment and grief of the Catholic missionaries.

With the view, no doubt, of deserving fresh praises for his non-interference, this magistrate has recently issued two decrees against the Christians of Kilakary and Surinam. These Christians, who continued to consider themselves as proprietors of their churches, had the courage to refuse to open these churches to a schismatical priest. This refusal, unanimously agreed upon, and unaccompanied by the slightest disturbance of public tranquillity, was punished by heavy fines. The principal persons among these Christians were arrested, imprisoned, and put to the torture (*soumis aux tourmens*), to oblige them to deliver up the keys ; and upon their persistence in their refusal, an armed force was sent by express order of the magistrate, to break open the doors of the churches. What a triumph for the schismatics !

LETTER VI.

“ If he had understood the noble lord, he would not follow him, because it was not necessary ; but he did not understand him, and so he could not.”—Report of the speech of Lord Ellenborough in the House of Lords, Monday, Oct. 4, 1841, as given in the *Morning Post*, Oct. 5.

To the Editor of the Tablet.

Hakes's Hotel, Oct. 17, 1841.

SIR,

Having in my letter to you of last week done my best to make myself *intelligible* to your readers, I have in this letter to address you in order to shew you, that *if* I have been wrong in

deviating from the course pointed out to me by my hon. and rev. relative at Trichinopoly, the fault is mine, not his, nor that of the body to which he belongs. I have also to shew you, that *if* I have adopted a wrong course by bringing the matter in dispute between the trustees, or persons acting as trustees, of the sixty Roman Catholic churches or chapels in the district of Madura, which have been taken from those trustees by violence, and put into the possession of clergymen who do *not* belong to the Roman Catholic church, before the House of Lords, and consequently before the public in Great Britain and Ireland—although the Noble President of the Board of Control had *previously* warned me that if I did “it would be doing bad service to those whose interests I had undertaken to advocate,” a warning which became almost a threat in his lordship’s mouth on September 23rd, in the House of Lords—I *myself*, not any of those whose interests I advocate, or am supposed to have undertaken to advocate, must bear or ought to bear the blame and penalty of my act. In the words of Mr. Burke, which you have chosen as your motto: “My errors, if any, are my own; I have no man’s proxy.” In the last place, I have to shew you, that *if* I have acted wrong, I have not taken the course which *I have taken, and which I am determined to pursue, having persuaded myself that it is the right course*, without calculating before-hand what assistance I may reasonably expect to have, and from what quarters I must expect an open resistance, but still more from what quarters I must expect a much more formidable counteraction, in the shape of smiling faces concealing envenomed hearts or party purposes diametrically opposite to the objects I have in view.

The two first of these tasks I shall endeavour to fulfil in this letter. The third I intend to reserve for a future occasion.

Towards the end of September I received, as I have already informed you, a letter from my hon. and rev. brother, dated July 7th, from Trichinopoly, containing as an enclosure the document *first printed*, a translation of which you presented in two parts to your readers in your papers of the 2nd and 9th inst. These are the words of my brother’s letter on the outrage to which the document he inclosed refers.

"Can impudence, injustice, and tyranny go further than this? How Brougham or O'Connell would sing out—(I make no apology for thus laying before the public the words of one brother to another)—were it at present our interest to make these facts known to the public in England; but as we hope, according to Lord ———'s maxim, 'Gently does it,' by your quiet and private remonstrances with ministers to obtain speedy redress, these things must be kept secret. 'Oh! the offence is gross, and smells to Heaven!' Meanwhile, for the more speedy obtaining of justice, you can state to ministers, that it is not our object to institute a prosecution against this "collector and magistrate of Madura," or against the Madras government for too readily believing his simple word. All we ask is, that as he denies having deprived the Christians of the clergy they ask for, and driven that clergy from their churches, *he would not continue on in a line of conduct* he protests he never followed at all; and would therefore allow us to go freely and take undisturbed possession of the churches to which we are invited by our Christians. What can be more reasonable than this request, or more in conformity with the principle of non-interference professed by Government, and the promise of free exercise of our religion? And that for this purpose the government would publish such decrees as may secure us from oppression on the part of "the collector and magistrate of Madura" and others like him."

Sir, I submit these sentiments to the consideration of the Catholic congregations at Preston in Lancashire, and of Wardour Castle in Wiltshire; and I ask them, through your paper, whether they feel that they have any reason to be ashamed of their former pastor, now dressed as a Hindoo, subsisting chiefly on rice and water, and more amused at his own long beard, white cotton robe and trousers, and leather girdle, red leather shoes and wooden soles, and red turban, than terrified at the prospect of prisons, kittees,^(c) stone collars, baking in the sun, and heated bougies, ^(d) or the appearance as

(c) For a description of the torture called kittee, see the evidence of Judge Campbell before the select committee on the affairs of India, Wednesday, April 18, 1832, p. 115, answer 1016. See also evidence of Peter Gordon, Esq. answer 796, et seq. Feb. 22, 1831.

(d) Ibid, answer 1011.

governor-general in India of the hereditary statesman who cannot understand his brother in the House of Lords, and *pledges himself* (with the brother of the Marquess Wellesley sitting next to him,) *not to read* the letter No. 100 of the "Despatches, Minutes, and Correspondence of the Marquess Wellesley, K.G., during his administration in India; edited by Mr. Montgomery Martin, vol. 1, second edition; London, 1840, vol. 1, p. 334;" though if the work is not to be found, which it very probably is not, in the library of the Board of Control, his lordship had only to walk into the excellent library of the House of Lords to find it there.

But whatever opinions the Catholic congregations of Wardour or Preston may form of the *danger* of the present position of their former pastor, or of his abilities to maintain it, now or when the noble lord who was president of the Board of Control on the 23rd ult. and 4th inst., shall have appeared at Calcutta, as governor-general of India; in this, I trust, they and every one who may read this letter must agree, that I have not pursued the course which I have pursued by his advice.

I have the honor to be, Sir,

Yours, &c.

CLIFFORD.

COPY OF NO. 100, OF THE WELLESLEY DESPATCHES,
REFERRED TO IN LORD CLIFFORD'S LETTER,
No. 111.

The Earl of Mornington to Lord Clive.

Fort William, 14th Nov. 1798.

MY LORD,

I am most happy to learn that your battering train is in such forwardness, and if the same spirit of alacrity and despatch can (through your lordship's means) be infused into all the departments of your government, you will have contributed most effectually to the preservation of that Empire, which was acquired by the strength of our arms and must be maintained by the same means.

For my own part, I declare to your lordship, that I deem myself bound by every principle of duty and character to suspend every other consideration, as secondary to the indispensable object of providing a large force in the field and an efficient system of alliance; and so entirely am I devoted to the exigences of this duty, that my estimate of characters and my sentiments of respect and even of affection in this country, are regulated absolutely by the degrees of zeal and alacrity which I find in those who are to assist me in this great struggle. Nor can I conceive a more firm foundation, or a more honorable bond of friendship, than a common share in the labours, difficulties, and honour of defending and saving so valuable a part of the British Empire. This is the nature of the connexion I seek with your lordship, and these are the sentiments which render me so averse to those men who appear negligent or reluctant or irresolute in a conjuncture which ought to extinguish all partialities, all private resentments and affections, and to unite and animate all talents and exertions in one common cause. In this effort your lordship and I have the satisfaction to know that we have the most strenuous support of the whole government at home, and that we must have that of every man acquainted with the real interests of India and attached to those of Great Britain. In such a cause, and with such support, we may safely tread with a firm step, and proceed steadily in a forward course; and I trust the moment is not far distant, when we may look back with mutual satisfaction and approbation to every step of the course we have pursued, and may claim with justice and with success the gratitude of our country and the best rewards of honest ambition. I am extremely happy to learn that your lordship continues to approve the conduct of my brother; (e) it does not become me to say with how much safety you may repose confidence in his honour and discretion. You will, I hope, have understood from him my cordial wish to conduct my intercourse with your lordship upon a footing of the most unreserved freedom, without a sensation of jealousy or without

(e) The Duke of Wellington, then Lieut.-Colonel Wellesley, who had been sent by the Governor-General to Madras with his regiment, the 33rd Infantry.

any other object than that of a sincere union for the purpose of first preserving and finally of improving the interests committed to our joint charge.

I have the honor to be, &c.

MORNINGTON.

EVIDENCE TAKEN BEFORE A SELECT COMMITTEE OF THE HOUSE OF COMMONS ON THE AFFAIRS OF THE EAST INDIA COMPANY IN 1832, REFERRED TO IN THE NOTE OF LORD CLIFFORD'S LETTER, No. 111.

Tuesday, April 17, 1832.—Alexander Duncan Campbell called in and examined.

Q. 1011. Are you aware whether the practice of torture by the native officers for the purpose of extracting confessions or obtaining evidence, has been frequently resorted to ?

A. Under the native governments which preceded us at Madras the universal object of every police officer was to obtain a confession from the prisoner, with a view to his conviction of any offence ; and notwithstanding every endeavour on the part of our European tribunals to put an end to this system, frequent instances have come before all our criminal tribunals of its use. I recollect a very strong instance of this kind, noticed in my own report as Judge of Circuit ; it was in the Cuddapah district, where a native was hung by the heels from the beam of a house. I also recollect a brother judge on the same bench with myself, mentioning to me very extraordinary means of torture complained of by certain prisoners, in which with a view of eluding all discovery, (f) * * * * * and there is an universal anxiety on the part of the European judicial officers of the Madras government to guard strongly against even well-authenticated confessions, unless most fully corroborated by other evidence, on the ground of the great tendency of our native police officers to resort to this means for

(f) The following words of the evidence, printed by order of the House of Commons for the information of the Legislature, descriptive of the torture of the heated bougie, are here, for an obvious reason, omitted in a publication intended for general reading.

conviction. Even where ample proof otherwise exists, it is very difficult to counteract the tendency of our native police officers to induce confession on the part of the prisoners; indeed, we have not yet eradicated from the minds of our native agents that such means of proof have no weight with us.

Q. 1014. Is not torture also resorted to for the purpose of getting evidence as well as confessions, and for extorting bribes?

A. I do not think that it is generally resorted to for such purposes, though occasional instances may have occurred of such gross abuse. On reference, however, to my report as Judge of Circuit, I observed that in the instance of Cuddapah, above-mentioned, I recorded my opinion thus:—"Aggravated, atrocious, and reiterated torture, accompanied by murder, had taken place, in order to induce false evidence, and eventually perjury against innocent individuals unjustly accused of robbery."

Q. 1015. Is there not some general term by which it is described, kittee for instance?

A. Kittee is the hand-torture.

Wednesday, April 18, 1832.—Q. Will you explain the kittee or hand-torture, mentioned in your last examination?

A. The kittee consists of a piece of bamboo split at one end, the other remaining shut. The hand is introduced at the open end, which is then closed upon it. I believe it was in partial use under the native government which preceded us, in the Madras territories, both as a means of inducing confession in police matters and payments of arrears of revenues by defaulters. Applying it to the hand, placing a person in the sun with a stone on his head, and sometimes with the trigger of a matchlock shut upon his ear, were means resorted to by the officers of the native governments for the purposes above-mentioned, which, though entirely discouraged by us, may still partially prevail where the European authority is not so efficient as to check such abuses on the part of our native agency.

February 22, 1831.—Peter Gordon, Esq., called in and examined.

A. to *Q.* 793. Wherever money is known to exist in the territory (of Ramnad, Madura district) it is taken away.

Q. 794. By whom ?

A. Whoever has money that is not actually employed in trade, it is taken away by the servants of the company, by the revenue police of the country.

Q. 795. In what way ?

A. Whoever has money keeps it buried in the interior of the house, and if there is a suspicion of this, he is seized, laid hold of and tortured, lifted from the ground by his mustachios, between two peons (native police officers).

Q. 796. Do you know any instances in which this torture has been exhibited ?

A. I know many instances in which the kittee torture has been applied ; in this official correspondence (witness produces the correspondence) are two or three particular cases, one of which strikes my memory. I think it is one of the three men whose case I referred to the magistrate. I observed him with a finger double the usual thickness when standing at a distance away from me, and upon enquiry as to what it was, I found it had been injured by the kittee. The kittee consists of two pieces of stick, like a vice, tied together at its end, it is jammed, and the foot stamped upon it.

Q. 797. By whose order is it inflicted ?

A. At the discretion of every revenue police peon throughout the country, 100,000 persons, as Sir Thomas Monro has estimated. Sir Thomas Monro has stood by, by common report, and seen this kittee inflicted, he must have seen it. This person whose finger struck me I sent for the magistrate, Mr. Nelson, requesting him to investigate it ; from the native I afterwards understood he had been sent, not by Mr. Bannerman, but by order of the principal magistrate to a native officer and fined again.

EXTRACT FROM THE ANSWER TO Q. 800.

To the Hon. the Governor in Council, Fort St. George (Madras).

SIR,

I beg leave to state, that the native inhabitants are subjected to the kittee and other tortures ; that those tortures are frequently, wantonly, and unjustly applied ; that they are applied at the dis-

cretion of the peons, that they are applied to collect revenue, to extort money, and that in June, 1824, at Madura Cutchery, I saw near a hundred village-accountants in a painful posture.

I have the honour to be, &c:

PETER GORDON.

Ramnad, September 24, 1826.

LETTER VII.

(Inserted in the Morning Chronicle of October 19th, and copied into the Tablet of October 23rd, 1841.)

To the Editor of the Morning Chronicle.

Hakes's Hotel—Oct. 17th, 1841.

SIR,

Having been much engaged all yesterday, it was not till very late in the evening that I had time to look at any newspaper; and I then learnt, that a leading article had appeared in the *Times*, commencing with these words:—"On a late occasion, when noticing Lord Clifford of Chudleigh's extraordinary mis-statements in the House of Peers, relative to the treatment of certain Roman Catholics in India, we mentioned that Lord Ellenborough's circumstantial and complete refutation of those mis-statements, without previous warning, afforded us a fair opportunity to congratulate the country upon the Board of Control being now headed by a nobleman so conversant with the affairs of our eastern empire. Not that our opinion of his lordship's minute acquaintance with Indian transactions was at all founded upon his successful encounter with Baron Clifford, or even upon a score of similar evidences in former days, but that to our certain knowledge the Directors of the East India Company, how much soever they may differ upon home politics, are unanimous in the conviction that on all matters connected with our Oriental possessions Lord Ellenborough is, beyond comparison, the best-informed man in England, scarcely even excepting the members of their own court."

This eulogium of Lord Ellenborough *as President of the Board of Control* would not, sir, have called forth a single remark from me; still less would the opinion of the Editor of the *Times*, who is far less capable of understanding me than Lord Ellenborough, of my knowledge of India, have induced me to put pen to paper, had the expressions which I have just quoted not prefaced in the *Times* of yesterday these others:—

“When the new Governor-General elect shall have arrived in Calcutta and entered upon the duties of his high office, he will find, unless we be much mistaken, many things in the administration of Lord Auckland, requiring his immediate revision. One of these things, relative to a point of the utmost importance, occurs to us at this moment.”

The silly Editor then enters into a long and very nonsensical dissertation upon what *he* considers to be Lord Auckland's policy in the educational department in India, in which *I know for certain* that his lordship had adopted *entirely* the views of his admirable predecessor, whom I am proud to call my friend, Lord William Bentinck—that is to say, Whig policy.

I take this opportunity, sir, of publicly declaring that my *political* enmity to Lord Ellenborough (and I have no other) ceases the moment his lordship ceases to be President of the Board of Control, a situation in which his lordship utterly disappointed all my hopes of him when he made the absurd declaration, with the noble duke not indeed in office, but the real if not the *sole* strength of the present administration, sitting next to him, that “he would not (*g*) read the letter No. 100, p. 344, Vol. I., of ‘The Despatches of the Marquess of Wellesley,’ edited by Mr. Montgomery Martin: London, 1840.” A peer capable of thus publicly committing

(*g*) Supposing the Report of Lord Ellenborough's Speech, Oct. 4, 1841, as given in the *Mirror of Parliament*, to have been revised previous to publication by his Lordship, a fact of which I am wholly ignorant, I am bound to believe that my ears deceived me, for the report states *exactly the contrary*. Even if the same impression should have been produced at the time on the ears of others in the House, which certainly was produced on mine, by the *emphatic* declaration of the Noble Lord, I think that, in the event of the report having been revised by his Lordship, every one is in courtesy bound to believe that his Lordship *meant to say*, what the report states him *to have said*.

himself in the House of Lords *is* not fit to be President of the Board of Control. Whether he *will* show himself fit to be Governor-General of India, as successor to Lord Auckland and Lord William Bentinck, time must show. I have no wish to condemn any one without trial, still less, if possible, have I any wish to embarrass the Queen's government either at home or in India.

With respect to the silly and mischievous production with which the Editor of the *Times* has been supplied by way of a leading article, by some of that class of meddlers in "premature, injudicious, or fanatical proselytism," so justly censured by Mr. Charles Lushington in his evidence given before a committee of the House of Commons on East India affairs in March, 1832, I beg leave to recommend to any one who may have taken the trouble to peruse that article, to revert to the passage in that evidence, beginning with the words "for the advancement of the Christian religion," and ending with the words "in fact despise them."

While I am as ready to admit, as any one can be, that, to use the words of the Right Honourable C. Grant, "the divine authority of the Christian religion, its unrivalled excellence and incomparable fitness to promote the happiness of man, its whole tenor and the many particular injunctions and encouragements which it holds forth, impose upon those who profess subjection to it the duty of contributing to diffuse, by all proper methods, the knowledge and influence of it in the world," I must be permitted to doubt, or rather to disbelieve, that the successor of Lord William Bentinck has thought fit by his recent proceedings to do everything in his power to counteract the educational advantages which his predecessor had conferred on the Hindoos, and has *endeavoured* by his last minute on native instruction to throw them back into all their original degradation.

At all events, I must have much better authority for such a charge against Lord Auckland than the leading article in the *Times* of yesterday.

I have the honour to be,

Sir,

Your obedient humble servant,

Hakes's Hotel, Oct. 17.

CLIFFORD.

LETTER VIII.

"If he had understood the noble lord, he would not follow him, " because it was not necessary; but he did not understand him, and " so he could not."—Report of the speech of Lord Ellenborough in the House of Lords, Monday, Oct. 4, 1841, as given in the *Morning Post*, Oct. 5.

To the Editor of the Tablet.

Hakes's Hotel, Oct. 25, 1841.

SIR,

In my letter to you, dated the 17th inst. I designedly made use of these words—"I myself, not any of those whose " interests I advocate, *or am supposed to advocate*, must bear or " *ought to bear* the blame and penalty of my act." The object of this letter will be to lay before your readers my reasons for having used this mode of expression. I have already observed to you, in my letter dated October 5, inserted in your paper of the 9th inst., that on the second audience to which I had the honour of being admitted at the Board of Control, the noble president appeared to me fixed in his determination to consider the case submitted to him in no other light than that of "a miserable squabble " between certain Irish Jesuits and certain Portuguese priests " concerning money, about which it would be beneath the dignity " of the House of Lords to trouble itself, and of which the very " possible result might be, that both the litigant parties would quit " Madura, a step which his lordship considered rather to be de- " sired than deprecated." (*h*) It was, I believe, partly, if not chiefly, for the purpose of shewing why *Protestants* should consider his lordship's view of the case to be the true one, that his lordship thought fit to lay, on the 23rd of September last, on the table of the House of Lords, *of his own accord*, the paper No. 6, namely, an address "to the Right Reverend Dr. D. O'Connor, Bishop and " Vicar Apostolic, dated 14th February, 1839," transmitted *without*

(*h*) Vide supra, p. 19, words of Lord Clifford's letter.

any demur on the part of that right rev. prelate to the *accuracy of its statements*, by that right rev. prelate "to Robert Clerk, " Esq. Secretary to Government, Fort St. George," on the 19th of March, 1839.

In that address, the Christians transmitting it, *state themselves* to be "amounting in number to *three thousand and odd* Christians;" and *sign themselves* "all the Christians residing in " Madura, Dindigul, and Maliadiputtee."

It must be admitted, that the inference which may be logically drawn from these expressions is, that *the whole number* of the Christians residing in Madura, Dindigul, and Maliadiputtee, is three thousand; and if by Madura be understood *all that tract of country* which is under the jurisdiction as magistrate, and under the management as collector, of the collector and magistrate of Madura, it seems rather difficult to suppose that *sixty* or even *forty* churches or chapels can have been taken away from these three thousand Christians; because it seems difficult to suppose that these three thousand Christians should ever have been in possession of so many as sixty or even of forty churches. Yet Bishop O'Connor makes no observation as to the inaccuracy of these expressions.

But to all this seeming difficulty, a few lines of the letter received by me last month from my hon. and rev. relative, dated Trichinopoly, July 14, 1841, will put an end at once. Trichinopoly is in the *district* of Madura. "We arrived here last Friday fortnight.... " and on the festival of St. Paul *our bishop*, Monseigneur Bonnaud, " Vicar Apostolic of Pondicherry—(words which explain at once the words of Bishop O'Connor's letter of 19th March, 1839, to Mr. Secretary Clerk—"the place in question *is not in my jurisdiction*,")—performed the ceremony of the consecration of the "*new church*.... The crowd on the day of consecration was immense, *filling and encompassing the church on all sides*; but " order was sufficiently well kept, and no accident occurred. *The " church is calculated to hold about three thousand natives*, is " 140 English feet in length, 55 broad from aisle to aisle, 95 in " the transepts." So much for the three thousand Christians, sign-

ing themselves ALL the Christians of Madura, supposing Madura to mean the Madura *district*, or the tract of country subject to the jurisdiction of the collector and magistrate of Madura.

But, say these Christians in this precious document, No. 6, "We think it will be *much better* for us to *embrace* the Protestant religion, than, leaving the Jesuits, to follow the Goa priests hereafter.... One hundred and fifty persons have already embraced the Protestant religion on account of the severity of the Goa and Malayalam people towards the Christians, *through the love of money.*"

Now, Sir, this appeared to me to be the reasoning of the noble lord, who *was* President of the Board of Control when I had the honor of an audience *of above an hour* there, the day before I brought forward the motion, of which the Editor of the *Times*, in the leading article of his paper of the 17th inst., which I have noticed in my letter to the Editor of the *Morning Chronicle*, which appeared in that paper of the 19th inst., says, that "Lord Ellenborough's circumstantial and complete refutation of those misstatements, *without previous warning*, afforded us a fair opportunity to congratulate the country upon the Board of Control being now headed by a nobleman so conversant with the affairs of our Eastern Empire."

Really, Sir, if the silly Editor had been malicious instead of silly, as he has proved himself beyond redemption in that leading article, unless he will accept the loop-hole I have given him in attributing that article not to his own pen, but to "one of that class of "meddlers in premature, injudicious, or fanatical proselytism" of whom Mr. Charles Lushington speaks in his printed evidence which I subjoin to this letter, I should say that he was a most satirical rogue.

Lord Ellenborough lays on the table of the House of Lords on the 23rd September, 1841, a document No. 1, being a letter "from His Excellency Don Manoel de Portugal e Castro, Governor of the Portuguese possessions in India, to the Most Illustrious and Most Excellent Lord W. Bentinck, G.C.B. Governor-General of the British possessions in the East Indies; dated Goa, 12th December, 1834,"

—said Don Manoel being the identical man, with whom the Presidency of Bombay alleges the Rajah of Sattara to have conspired for the sending of 30,000 Portuguese troops into Hindostan to drive out the English, and thereupon deposes said Rajah, instead of forwarding to him the highly-complimentary letter and sword which the Court of Directors of the East India Company had transmitted to Bombay to be presented to him in testimony of their satisfaction at his exemplary fidelity and good conduct in the management and improvement of his territory.

This letter to Lord W. Bentinck states, “that in the month of “October last, a bishop and *six or seven* Jesuit friars arrived at *Calcutta*,” and in the teeth of his own document, the noble President of the Board of Control informs the House of Lords, upon laying this document on its table, that “some years ago a person of “*British* extraction was sent out of *Madras*, and this person was “accompanied by some *eighteen or twenty* Jesuits from Ireland.” Half an hour before Lord Ellenborough gave the House of Lords this proof of his being “conversant with the affairs of our Eastern “Empire,” and had made himself the public panegyrist of these Envoys of Don Manoel, (whom British or Irish Catholic missionaries, who held and were to teach the doctrines of the British Catholic Declaration of 1826, were to replace, as far as could be done without interfering with *existing* right of possession,) in these words (see Mirror of Parliament): “of the Portuguese priests I know nothing, “except that they have conducted themselves in India very peace- “ably, and have discharged their religious duties in that country “with zeal and fidelity,” (an assertion in the teeth of the article copied from the India Gazette of January 2, 1833, into the Catholic Colonial Intelligencer, p. 78)—half an hour before, the noble President of the Board of Control made this display of knowledge before the House of Lords, I had made the following statement, which the silly scrivener in the Times, for reasons best known to himself, calls a *mis-statement*, to the House.

“What was wanted to be known (by Cardinal Weld) was, whether an attempt to substitute British or Irish Catholic priests, of “known loyalty to the sovereign and of good moral character, for

“ these Portuguese priests, would meet with the opposition of the British Government, and the Noble Earl (Earl Grey) assured me it would meet with none. The next thing was, to find persons who would answer the purpose ; and an Irish priest named Robert St. Leger, belonging to Clougowe’s College, a particular friend of mine, whom I had known from my boyhood—who had been with me in Sicily in 1811, when Lord William Bentinck was in command there—was sent out by the Rev. Mr. Kenny, Superior of that College, to Rome, and was there appointed by Pope Gregory XVI. his Vicar Apostolic *for Bengal*, whither he proceeded.”

Now, Sir, I had given all this information, and much more, to Lord Ellenborough the day before I gave it to the House of Lords ; on *both* occasions holding in my hand the Catholic Colonial Intelligencer, and reading from it. I have reason to believe, that the writer of the leading article in the Times of the 19th inst. *knew this to be the fact* ; and I appeal to any man of common sense and common decency, be he Englishman or Foreigner, in communion or not in communion with the See of Rome, whether the editor of the Times has as much right to accuse me of making mis-statements to the House of Lords on the 23rd of September 1841, as I have to charge him with having published on the 19th October 1841, a wilful and deliberate falsehood, in publishing that Lord Ellenborough had given a “ circumstantial and complete refutation of my mis-statements without previous warning.”

Mr. St. Leger took out with him *only one* Irish Jesuit priest, his own brother ; and one Irish lay-brother and two *English* Jesuits, in all *five*. Lord Ellenborough states to the House that he took out *eighteen or twenty*. *Madras is not in Bengal*. Lord Ellenborough says that Dr. O’Connor proceeded to *Calcutta*.—He proceeded to *Madras*. Is there any “ fair opportunity,” in all this, “ to congratulate the country upon the Board of Control being headed,” on the 23rd Sept., or 19th Oct. 1841, “ by a nobleman *so* conversant with the affairs of our Eastern Empire ? ”

During my audience at the Board of Control, the noble President seemed to me to be anxious to impress upon me the *hopelessness* of any attempt to interest *British or Irish Protestant Peers* in

favour of Irish Jesuits, from whose exclusion from the Madura district no greater harm would result, than that the remainder of the 3,000 Christians would follow the example of their 150 late co-religionists who had renounced altogether what those noble lords must consider the *errors of Popery* and had *become Protestants*.

This was the fatal delusion which had strongly and irremediably taken possession, as it seemed to me, of the noble president's mind, and which rendered it impenetrable to any argument. It was in vain that I represented to his Lordship, who *read to me* an extract from No. 6, and *stopped at the words* "*Protestant religion*," in this document which seemed to appear to him so valuable, but of which I had never heard before, that the word "better" evidently meant *less bad*, just as we say, "It is better to be decapitated than to be burnt alive;" and that it was much to the credit of these Christians, that they should think it less bad to profess a creed of which the teachers *might* be loyal to Queen Victoria, though they rejected the spiritual authority of the Pope, than to be under the spiritual direction of pastors who had been pointed out by Dr. St. Leger in the document which I had read to him, and which I read next day to the House of Lords, as both schismatical and disloyal. The noble lord was too deeply in love with his document No. 6, and produced it triumphantly in the House the next day.

Well, Sir, what does this singularly precious document say. It says flatly and undeniably this, that persecution and love of money had made 150 poor people out of 3,000 who had *professed* themselves Catholics, *profess* themselves Protestants. What an honour to Protestantism!!! But what must the noble lord think of Tippoo Sultan, who in 1798 ordered all his officers throughout all his dominions to send in on one day to Seringapatam all the Christians that could be found in those dominions? and in one day, says the Abbé Dubois, in his letter on Christianity in India, *sixty thousand* made their appearance before the walls of Seringapatam, driven in, not by "the severity of the Goa and Malayalam people," but by the true believers in Allah, true followers of Mahomet his Prophet, and as well disposed to massacre *mere Hindoos*, as ever Orangeman was to shoot a *mere Irishman*. Tippoo, as Abbé Dubois informs his

readers, made his guests, what perhaps an Orangeman (I do not say or suppose the noble lord) would term "a neat and appropriate speech" to this effect :—" I am going to war with the infidels as I call them—Christians as they call themselves—that is to say, the English ; and I wish to have no Christians in my dominions. Therefore all you here present decide at once, whether you will declare yourselves Mussulmans, followers of Allah and his prophet Mahomet, or be instantly put to death. Choose at once between the sword and circumcision."

Tippoo understood the matter much better than the noble lord, late president of the Board of Control. There was no question of 150 out of 3,000 ; out of the whole 60,000 *not one* refused to declare himself a true believer in Allah and his prophet Mahomet. " About 800 of these men were reconciled by myself," says the Abbé Dubois, " to the Catholic Church after the fall of Tippoo ;" but he adds, " I should be very sorry that they should again be exposed to a similar temptation."

Sir, it is time that I should bring this letter to a conclusion by reverting to its commencement. My clients are *not* Irish Jesuits, my adversaries are *not* Portuguese Catholic priests. They *who are* my clients are true and loyal subjects of Queen Victoria, persecuted because they will not either have communication with disloyal schismatics, or " embrace the Protestant religion on account of the severity of the Goa and Malayalam people towards the Christians through the love of money."

To the consummate abilities and active research of " a nobleman *so* conversant with the affairs of India," as the late president of the Board of Control has shewn himself before going out as Governor General to Calcutta, is the House of Lords and the people of Great Britain and Ireland indebted for this useful knowledge, not to the "*mis-statements*" of,

Sir,

Your obedient humble Servant,

CLIFFORD.

EXTRACT FROM THE EVIDENCE GIVEN BEFORE A COMMITTEE OF
THE HOUSE OF COMMONS ON EAST INDIA AFFAIRS, MARCH
8TH, 1832, BY CHARLES LUSHINGTON, ESQ., LATE TREASURER TO THE BENGAL COMMITTEE.

“ For the advancement of the Christian religion in India, the best
“ chance, the only rational foundation is, giving to the natives, syste-
“ matically, an enlightened education. Every government under
“ which I served encouraged, to every prudential degree, the dissemi-
“ nation of useful knowledge among our Indian subjects, and enjoined
“ the most scrupulous adherence to the long-avowed and indispen-
“ sable condition of not interfering directly with the religious
“ opinions of the natives,—an injunction which has pointedly and
“ wisely been reiterated by the Court of Directors; but, a disposition
“ having of late been manifested in certain quarters to depart from
“ that judicious and just course of policy, it seems expedient that
“ our obligations, as declared by Act of Parliament, to respect the
“ religious prejudices of the people, should be revived, and their
“ observance authoritatively inculcated; for, if we disregard our
“ solemn engagements to our native subjects, we must calculate on
“ their bitter disaffection. The extension of education has very
“ strongly affected the religious feelings of the natives; at least one
“ in ten of those Hindus at the presidency who have at all given
“ their attention to reading, scoff at, and have abandoned the follies
“ of idolatry, and BECOME DEISTS. I myself had not much personal
“ intercourse with the natives. I am afraid that very little progress
“ has been made in the Bengal presidency, in the conversion of the
“ natives to Christianity; however, to my knowledge, there have
“ been one or two remarkable instances of sincere conversion, and
“ many more are claimed. The cause of Christianity will not be
“ promoted in India, by premature, injudicious, or fanatical attempts
“ at proselytism. The experience of late years has shown (I mention
“ it with sorrow) that the direct and permanent conversion of adult
“ Hindus or Mahomedans (especially the former) is extremely rare;
“ therefore, it remains only to seek the propagation of Christianity

“ by the slow process of instructing the rising generation. The
 “ progress must be gradual, but the results will be solidly bene-
 “ ficial ; any efforts to force such results, by open interference with
 “ the religious observances of our native subjects, might, without
 “ advancing the great cause in view, produce consequences the most
 “ injurious : such proceedings might tend to our expulsion from the
 “ country in the midst of our career of usefulness, and cast back the
 “ objects of our care into their ancient ignorance ; we must patiently
 “ persevere in the course which has already produced a large harvest
 “ of improvement. It is true that the consequences of our teaching
 “ the natives the value and extent of their power will lead to their
 “ asserting it, and to the subversion of our rule ; (i) but this consum-
 “ mation is not likely to occur till the light of knowledge has spread
 “ widely and beyond the risk of extinction, bringing with it the se-
 “ cure establishment of Christianity : then the change of dominion,
 “ it is to be hoped, will be effected without convulsion ; we shall
 “ retire gracefully ; gratitude will succeed to resistance ; and, instead
 “ of our being execrated as reckless tyrants, our memory will be
 “ revered as belonging to enlightened benefactors. In Bengal,
 “ converts to Christianity are held by their countrymen as greatly
 “ depreciated ; they cease to associate with them ; they will not eat
 “ in their company, and, in fact, despise them.”

(i) By reference to the debates in the House of Lords on the India Bill last session, a similar sentiment will be found to be that of a distinguished Cabinet minister : “ The vesting good and proper authority in the local presidencies, and that alone, can allow us to look to that remission of taxes, which I confidently trust will render that great continent, which is placed under our sway, a scene of improving happiness, commerce, and perhaps—for I will not shrink from that consequence hereafter—perhaps of independence. It is because I think that this Bill will answer these purposes that it receives my entire support.”—Speech of the Marquis of Lansdowne, Monday, August 5 ; *Mirror of Parl.* p. 3534.

RETURN

To an Order of the RIGHT HONOURABLE the HOUSE OF LORDS, dated
the 23rd Sept. 1841.

FOR

COPIES of any OFFICIAL COMMUNICATION made in the Year 1835 to the BRITISH GOVERNMENT AT HOME by the GOVERNOR GENERAL IN HINDOSTAN, relative to a CORRESPONDENCE between his Lordship and the GOVERNOR of GOA, upon a Claim advanced by that Governor, on the part of the Crown of Portugal, to the sole Right of authorizing the Residence or the Exercise of Spiritual Functions of any Roman Catholic Missionary in Hindostan :

AND ALSO

COPIES of any COMMUNICATION made in 1839 by [the GOVERNOR OF MADRAS to the BRITISH GOVERNMENT AT HOME, relative to Two Decrees dated, the First, 18th December 1838, and the Second Decree very soon afterwards, of the Collector and Magistrate of the Madura District, which gave rise to an Order in Council of the Madras Presidency, dated 7th June 1839, and to another Order in Council, dated 9th July 1839.

I

No. 1.

EXTRACT ECCLESIASTICAL LETTER from BENGAL, dated
27th May, (No. 1.) 1835.

11. THE Papers recorded as per margin relate to certain differences which have occurred among the Catholic clergy of Calcutta, in consequence of the appointment by the supreme head of the Roman Catholic Church of

Cons.
26th Jan.,
1835.
No. 2. a. 14.

the Most Reverend Doctor St. Leger, to be vicar apostolic of Bengal.

12. The Right Hon. the Governor General in Council, to whom the subject was referred, acknowledged the vicar apostolic as possessed of spiritual jurisdiction in all matters concerning the Roman Catholic community at this presidency, and promised him such support and countenance in the exercise of his powers as it would be proper for the government to afford.

13. The government, by applying to the vicar apostolic to recommend pastors for places of Catholic worship maintained from the public resources, (as in the case of the Dum Dum chaplaincy,) evinced its disposition to support his ecclesiastical influence and authority. His lordship in council could not believe that any public notice to this effect, as was requested by the vicar apostolic, could further be required, and he felt confident that the good sense of the Roman Catholic community and the vicar apostolic's own discretion would prevent the differences which had unfortunately occurred from leading to permanent dissensions, or from occasioning any serious impediment to the beneficial ends expected to result from his mission to this country.

14. To a petition from the Catholic inhabitants of Calcutta, expressing sentiments corresponding with those conveyed in the vicar apostolic's letter to the Governor General in council, his Lordship in council replied in terms of general approbation and encouragement; and to the request of the government of Goa, that matters should be kept in suspense until the questions at issue could be referred to Europe, his Lordship in council made answer, that he could not recognise intermediately any authority in the head of the Portuguese nation to regulate any matter, spiritual or temporal, within the British territory, but that the government had no intention or desire to interfere with any existing rights.

15. An application from the Portuguese Clergymen resident at Calcutta for a copy from this office of the memorial from the Catholic inhabitants, to which we have alluded above, was not complied with.

Cons.
10th Feb.,
1835.
No. 5. a. 7.

16. His Lordship in Council entertained no doubt of the favoura-

ble sentiments by which these clergymen declared themselves influenced ; and although it was not considered proper to put them in possession of the petition in question, seeing that a copy had been withheld by those who joined in the address, his Lordship in council had no objection to furnishing them with a copy of the reply. A copy of this document was accordingly granted.

17. Shortly afterwards a letter was received from the ^{Cons.} acting bishop of St. Thomè, addressed to the Right ^{25th Feb.,} Honourable the Governor General of India in council, ^{1835.} No. 7. a. 9. on the subject. To this communication it was replied, that the supreme government of British India had never allowed itself to suppose that the Portuguese Clergy of India had been guided in any part of their proceedings otherwise than by the most conscientious sense of duty, nor did the government attach to the ^{Cons.} sentiments contained in the paper referred to in the ^{26th Jan.,} acting bishop's letter any, the most remote, imputation ^{1835.} No. 4. of intentional disloyalty towards the ruling authority, or of a desire to alienate the affections of its subjects.

(True extract.)

(Signed)

H. TORRENS,

Officiating Deputy Secretary to Government.

No. 2.

LETTER from the Vicar Apostolic of BENGAL to the Governor General of INDIA in Council, dated 7th January, 1835.

Extract India Ecclesiastical Consultation of 26 January, 1835.

From the Most Reverend R. St. Leger, D.D., Vicar Apostolic of Bengal, to his Excellency the Right Honourable Lord William Cavendish Bentinck, G.C.B, Governor General of India in Council.

Calcutta Parochial House,

Principal R. C. Church, 7th January, 1835.

My Lord,

I have the honour of addressing your excellency in consequence of a mischievous, and I may almost say seditious document,

lately published and scattered through the community by the foreign clergymen of the churches of Boitaconnah and Dhurumtolla.

I am further induced to take this step, as it has come to my knowledge that they are engaged in attempting to induce others to adopt their views of this matter. Grounding the pretensions now put forth on concessions made by the holy See when India was in a great measure subject to the king of Portugal, these foreign clergymen attempt to uphold still the same rights, when the sovereignty, having been lost by that Crown, is, as now, transferred to the hands of his Britannic Majesty. Living under the protection of British laws, these Portuguese clergymen proclaim their obligation of obedience to the enactments of the Portuguese monarch and the laws of his kingdom, and express a hope that *every one* will hold in view his decree, and observe its tenor.

I am happy, however, in being able to give your excellency the satisfactory assurance, that his Britannic Majesty's faithful subjects, the Roman Catholic inhabitants of Calcutta, do not, with scarce one exception, participate in the sentiments expressed by the foreign clergymen. Still, however, as pastor of this church, and lest efforts be made to shake the attachment of its members to the British sovereign, or any machinations be adopted to assert the obsolete rights of a foreign prince, I take the liberty of entreating your excellency to secure the loyalty and tranquillity of his Majesty's Roman Catholic subjects in this presidency, by extending to it, in favour of the vicar apostolic of Bengal, the provisions made for the presidency of Bombay in the year 1793 and 1812, in favour of the vicar apostolic residing there, an extract from which decree I have now the honour of enclosing. It will be, by no possible explanation, a violence offered to the consciences of the Portuguese clergymen or others to enforce the observance of that decree, as the concession made to the King of Portugal in 1606 by Paul V. was revoked the year 1673, and the revocation confirmed in 1674, and again in 1680 by Clement X., and never after renewed.

The order, therefore, of the court of Directors, if extended to this presidency, will be merely in consonance with the discipline of the Roman Catholic Church, which requires submission to the authorities

duly appointed by the Pope, the supreme pastor. It will mainly conduce to perpetuate the loyalty of the Roman Catholic inhabitants of this presidency to the king of these realms, by uniting them under the obedience of the vicar apostolic, a born subject of his Britannic Majesty, and will thus secure the community from a recurrence of those dissensions which have so often hitherto distracted and divided it.

Considering it my duty, as spiritual head of the Catholic body in Bengal, and as a British subject bound by my oath of allegiance, I warned the Portuguese clergymen to abstain from giving their document publicity; I announced that if done, it would be at their peril, as I should denounce them to his Britannic Majesty's government. But my warning had no effect; the notification was made in a more flagrant manner a second time and third time on the two last Sundays before divine service, and affixed to the doors of their churches. The printed paper which I have the honour of enclosing is the document published in the churches; the manuscript, extracts from the decrees of the Court of Directors, &c. regarding Bombay.

One observation I shall further make: there has been no bishop in Meliapor these last forty years, and no successor yet appointed to fill the See at Goa, which has been vacant these two years; it is, notwithstanding, to these two Sees that the reverend gentlemen refer.

I have, &c.

(Signed) ROBERT ST. LEGER,
Vicar Apostolic of Bengal.

No. 3.

EXTRACT from a LETTER of F. WARDEN, Esq., Secretary of the GOVERNMENT of BOMBAY, to C. SCHNYDER Esq., BRITISH ENVOY at GOA, dated 15th July, 1812.

6. The honourable governor in council is of opinion, that it is essential for the peace and happiness of the Roman Catholic churches in matters of conscience, and for the proper and undisturbed exercise

of their religion, that the exercise of any foreign spiritual jurisdiction be not permitted over the Roman Catholic churches in this island.

EXTRACT from a LETTER of the BOMBAY GOVERNMENT in Council to the Honourable COURT OF DIRECTORS, dated 11th March 1813.

Having taken into consideration these different documents (concerning the disputes between the archbishop of Goa and the inhabitants of Bombay), we are of opinion that it was indispensably necessary to stop any further proceedings on the part of the archbishop of Goa, and to put in force the orders given by the honourable company on the 25th June 1793, denying distinctly the pretensions of the archbishop to any spiritual jurisdiction over the Roman Catholic inhabitants of the island.

PROCLAMATION of the GOVERNMENT of BOMBAY.

The honourable court of Directors of the honourable East India Company has judged proper to ordain, that the ecclesiastical jurisdiction of the Roman Catholic churches in this government be withdrawn from the archbishop of Goa, and given to the Carmelite bishops of the apostolical mission. In consequence of this, the president has resolved in council, that the above-said surrender take place on the first of the ensuing month, and from that time forward he commands all the Catholic inhabitants of Bombay, and also those of the different districts and departments which are subordinate thereto, to render due obedience in spiritual affairs to the aforesaid bishops under pain of incurring the high displeasure of the government.

By order of the honourable governor in council.

(Signed) W. PAGE,
Secretary.

No. 4.

CIRCULAR published by **FRE MANOEL D'AVE MARIA, D.D.,**
&c., dated 5th December 1834.

Fre Manoel d'Ave Maria, D.D., Ex-provincial of the Hermits
of the Order of St. Augustine, Synodical Examiner of the
Archbishoprick of Goa, Ecclesiastical Governor and Epis-
copal Administrator of the Bishoprick of St. Thomè of
Meliapoor, &c.

To all who may see these presents, health and peace in Jesus
Christ.

1. It has been reported to us that a vicar apostolic, sent by his
Holiness, has arrived at Calcutta, who intends to assume all the
authority of the *Bishoprick of Meliapore*, insomuch that he has
already addressed a letter to the reverend vicar of Boitaconnah,
intimating to him that all the reverend vicars of that mission should
administer the sacraments under his jurisdiction from the first day
of January 1835, usurping, by this proceeding, the right of the said
Bishoprick, which was erected in 1606 by his holiness Paul V., of
happy memory, at the entreaty of Philip king of Portugal and
Algarves. Both these, the pope and the king, prescribed that the
kingdom of Bengal should belong to the spiritual jurisdiction of the
aforesaid bishoprick, which is clearly evinced from the fourth para.
of the bull directing its establishment, which has been recognized
and observed since its foundation until the present day.

2. But as from this usurpation of authority great dissensions,
contentions, scandals, and at last a schism may arise, we therefore
make known to all our subjects as well ecclesiastic as secular, that
we are obliged, in the first place, to protest against the said pro-
ceedings of the most reverend vicar apostolic, and secondly, to ap-
peal to the most excellent and *most reverend archbishop of Goa*
as the metropolitan of this bishoprick.

3. Moreover, we make known to all our subjects, the reverend
vicars of the mission of Bengal, that his holiness Paul V., of happy
memory, declares, in the sixth para. of his bull of erection, that the

holy See of Rome could not deprive for any reason the said Philip king of Portugal and Algarves, and his successors, of the right of patronage, and that the said king should never consider himself deprived of it without his own express consent to it; but if any way he should have been deprived by the holy See of Rome, such deprivation ought to be considered of no force or efficacy. Moreover, whatever bull or brief might come from the holy See of Rome without the express consent of the said king of Portugal and Algarves, and his successors, it should be null and void.

4. On the other hand, *as Portuguese subjects, we are strictly bound to obey the laws of our kingdom and the decrees of his most faithful majesty*; (h) and as one of them, of the time of Lord Don Joseph I., of happy memory, bearing date the 6th May 1765, ordains that no rescript, constitution, or bull of the court of Rome shall have any force, or subject to it any Portuguese subject, without having first been sanctioned with the royal approbation, and this under penalty of disnaturalization, we hope, therefore, that *every one* will have in view this decree, as well as that which is contained in the sixth para. of the bull above mentioned.

5. And therefore we do ordain to all reverend vicars not to acknowledge the most reverend vicar apostolic as the ordinary of that place, until this point be decided either by our metropolitan or *by the court of Portugal*, to which we have also transmitted an account of this affair.

6. These presents shall be read in all the churches of the said mission three sundays successively, before the parochial mass; and our most reverend provizor will inform us of the due execution of the same.

Given at St. Thomè of Meliapore, the 5th day of December 1834.

(Signed) FEE MANOEL D'AVE MARIA,
Episcopal Gov^r.

(Signed) J. G. RODRIGUES,
Register.

(h) These expressions, *not taken alone*, but in conjunction with the words "*every one*," a little lower down, caused Dr. St. Leger and the British and Irish Catholics at Calcutta to look upon this circular as a "mischievous document," and "a production, if not seditious, bordering on sedition."—Vide infra No. vi. p. 57. The author and abettors of the circular meet this charge in No. xv. infra p. 80; and it will have been seen by No. 1 of these documents,—infra p. 47—that

No. 5.

LETTER from the Most Rev. R. ST. LEGER, D.D., Vicar Apostolic of BENGAL, to H. T. PRINSEP, Esq., Secretary to Government, General Department.

SIR,

Calcutta, 8th of January, 1835.

I take the liberty of annexing to the papers sent yesterday a copy of the pastoral letter published on last Sunday. In the third para. will appear, for his Excellency's information, the terms of my nomination and appointment; in the fourth and latter part of the fifth will be seen the principles of loyalty professed and taught by the clergymen under my control. A copy of the brief of my appointment is also sent, as allusion is made to the document.

I have, &c.,

(Signed) ROBERT ST. LEGER,
Vicar Apostolic.

No. 6.

PASTORAL ADDRESS from the Vicar Apostolic of BENGAL, dated 4th January 1835.

Robert, by the Grace of God and of the Holy See, vicar apostolic of Bengal, to our dearly beloved in this presidency, and all other places under our jurisdiction, health and benediction.

Dearly beloved,

1. It having been represented to us that the execution of indispensable duties is to be discharged in the offices and departments in which a large proportion of this community is engaged, renders the observance of many festivals a matter of great difficulty, we therefore, dearly beloved, having taken the condition of our flock into our serious consideration, have deemed it advisable to lighten the weight of the present burden, in order that all may serve God with greater alacrity and facility: Wherefore, setting aside the minor festivals

the Governor General in Council was disposed to make every *possible* allowance for the *good intentions* of the Portuguese party, even at the moment when the Bombay Presidency was depriving the Rajah of Sattarah of his dominions, with circumstances of great severity;—to use the mildest terms—on the alleged ground that he had conspired with the writer of No. xii. infra p. 74, to have 30,000 Portuguese troops sent into Hindostan to assist the Rajah to drive out the English!!!

which have never been canonically abrogated here, we now, by these presents, in virtue of the authority vested in us by the Holy See, exempt all the inhabitants of this presidency from the obligation of hearing mass and abstaining from servile works on all days except the following : the Sundays of the year, the Feast of the Circumcision of our Lord, the Epiphany, the Annunciation of the B. V. Mary, the Ascension of our Lord, the Feast of the Holy Apostles S.S. Peter and Paul, the Assumption of the B. V. Mary, and Christmas day. We earnestly exhort all to redouble their fidelity in the observance of the festivals, now reduced to a number so small that no one can complain, or allege that they offer an obstacle to his temporal duties. We further hope that by the present abrogation of the festivals the piety of the faithful will not be impaired, but that many will still be found to sanctify those days by assisting at the holy sacrifice of the mass, and performing through devotion what has ceased to be a matter of precept.

2. It has also been represented to us that the precept of abstinence on Fridays and Saturdays is attended with much inconvenience to many families, and proves injurious to the health of persons, especially those of weak or delicate constitution : It has been further represented that the fasts, as hitherto enjoined, are impossible to many : Desirous, therefore, of meeting the necessities and weaknesses of all, as far as is consistent with our duty, we hereby, in virtue of the above-said authority received from the Sovereign Pontiff, take away the obligation of abstaining from flesh meat on St. Mark's day, on the three Rogation days before the Ascension, and on the Saturdays through the year (except when a fasting day occurs on a Saturday) ; thus conforming the discipline of this Church to the practice of the Roman Catholic Church in the British islands. The fasting days are the week days of Lent, the Eve of Whitsuntide, the Quarter-tenses or Ember days, the Vigil of the Assumption, and Christmas Eve. The mode of observing these fasts, as regards quality and quantity of food, will be fully specified at the commencement of the Lenten season, when the indulgences and relaxations that shall be deemed necessary are announced.

3. It is not without much pain and affliction that we are now compelled to call your attention to a mischievous and seditious document

purporting to have come from a priest of the presidency of Madras, and published on the two last Sundays in the churches of Boitocannah, Durrumtollah, and Bandel. This priest, who for some time past has exercised a very doubtful jurisdiction in the presidency of Calcutta, whilst he acknowledges that we are Vicar Apostolic, and nominated to this office by His Holiness the Pope, still, with a most ill-advised and censurable obstinacy, refuses obedience to the voice of the supreme pastor, until the king of Portugal and a supposed bishop, who is not in existence, shall have by their consent ratified the brief of appointment by which we have been nominated Vicar Apostolic. If the jurisdiction once vested in the Archbishop of Goa, had subsisted unimpaired till the issuing of the above-mentioned brief, it would be hazardous, nay even inexcusable, to refuse a ready obedience to it. But when it is an undeniable fact that all this jurisdiction was taken away by Clement X. so far back as the year 1673, it is proceeding after the manner of avowed schismatics not to submit to the mandate of him to whom Christ has committed the care of his fold, and who alone is authorized to constitute pastors in the church. Lest, however, any should be found so weak as to be influenced by the words of these foreign clergymen, we will now notice the objections made by them to our authority, — the only objections that have come to our knowledge. They complain that we have paid no deference to Meliapore, nor acknowledged subjection to it: the reason we have not done so is, that the Pope, in his brief to us, “decrees that we are in all things to be subject to himself only.” They complain we took not faculties from Meliapore: it is true we did not, because the Pope declares in his brief, “that from the plenitude of his own power he has amply supplied us.” They say the rights of Meliapore and Goa have not been curtailed, nor their jurisdiction limited: this is an untenable assertion. The Pope has decreed that this vicariate is to be subject to no metropolitan or other jurisdiction, as is made evident by the first quotation: he has taken it to himself. Finally, they complain that we assume authority over the clergy: this we do, because the Pope declares that “it is his will to decorate us with the appellation and office of “Vicar Apostolic;” and there is no canonist who will say, that a Vicar Apostolic, in a district reserved to himself by the Pope and

excluded from all other jurisdiction, is not, to all intents and purposes, ecclesiastical superior of the clergy residing in it. But your attachment to your holy religion is too strong, and your respect for the Head of the Church too great, to leave you a prey to those who, either through blindness or perversity, endeavour by schism to tear or cut the seamless garment of Jesus Christ. Still, however, though free from apprehension for you, it is our duty to point out the consequences of the present disobedience, lest the unwary, with injury to their souls, be deceived by falsehood, or become the victims of it. We have intimated, and the intimation has been universally given to these priests, that their faculties cease from the 1st of January 1835, unless previously renewed by application to us. We now announce that no application has been made to us, and, consequently, that the sacraments requiring jurisdiction are invalidly administered by them, and the other sacraments illegally: that if they presume, resting on their supposed episcopal authority, to give or procure a matrimonial dispensation, the dispensation is null and void; and if the impediment be a diriment impediment, the parties acting on such dispensation will live together, not in the marriage state, but in the state of concubinage: that if these priests presume to give absolution in the sacrament of penance, it is given without jurisdiction. We, therefore, entreat you, our dearly beloved flock, not to approach their churches; not to receive sacraments at their hands; not to apply to them in any spiritual or sacred emergency. We exhort you thus to make them feel that they shall not with impunity withdraw themselves from subjection to the common father of the faithful, but that the children of that father will resent and punish the crime of their false and disobedient brothers, and hold no intercourse with them. Such is the view which, as Roman Catholic pastor of the Church of Bengal, we are compelled with sorrow to give you, and to point out, as enemies from whom you ought to fly, those men who should be your guides to holiness by their words, and much more by their example.

4. But there is still another light in which we view this mischievous document, published in the above-mentioned churches: it is, if not seditious, a production bordering on sedition. Living under a

British government, and protected by British laws, the authors of it proclaim themselves "Portuguese subjects, bound to obey the laws of Portugal and the decrees of His Most Faithful Majesty;" they call on all persons to hold in view his decrees, and they state that they have transmitted to the King of Portugal an account of this affair; thus submitting to that King's decision the transactions occurring to British subjects in the territory of His Britannic Majesty. We need not, to you who hear with indignation such sentiments, hold out the motive of fear, and say, that it would be disagreeable to any British subject, but especially to one holding an employ under the Crown, to be pointed at by the finger of government as a favourer or supporter of men who wish to extend the sway of the King of Portugal to British subjects, and to the realms of His Britannic Majesty. No; we are too well aware of your loyalty to think such a suggestion necessary, and we will merely urge you never to countenance the unwise and disloyal conduct of men, who, urging you to deference and obedience to a foreign sovereign, would thus allow you to forget your own King, and the allegiance which is due to him only. (i)

(i) By these words the Vicar Apostolic alludes to sect. viii. of the "Declaration of the Catholic Bishops, the Vicars Apostolic, and their Coadjutors in Great Britain," originally published in 1826, and stereotyped as Tract I. of the Tracts published by the Catholic Institute of Great Britain, as follows:

SECTION VIII.—*On allegiance to our Sovereign and obedience to the Pope.*

CATHOLICS are charged with *dividing their allegiance between their temporal sovereign and the Pope.*

Allegiance relates not to spiritual but to *civil* duties; to those temporal tributes and obligations, which the subject owes to the person of his sovereign, and to the authority of the state.

By the term *spiritual*, we here mean, that which in its nature tends *directly* to a *supernatural* end, or is ordained to produce a *supernatural* effect. Thus the office of teaching the doctrines of faith, the administration of the sacraments, the conferring and exercising of jurisdiction purely ecclesiastical, are *spiritual* matters.

By the term *temporal*, we mean that which in its nature tends *directly* to the end of *civil* society. Thus, the right of making laws for the civil government of the state, the administration of civil justice, the appointment of civil magistrates, and military officers, are *temporal* matters.

The allegiance which Catholics hold to be due and are bound to pay to their sovereign, and to the civil authority of the state, is perfect and undivided. They

5. It was our earnest and most ardent wish to live in peace with all, and to unite all with us, but especially our reverend brethren, in the bond of charity, that the will of God, which is the sanctification of man, might be fully accomplished; but having learned that many of our reverend brethren were resolved to oppose us, we allowed them more than two months for reflection, in order that they might have opportunity to adopt wiser and better counsels. But our forbearance had no effect, except that of making them the more daring, and our compassion was construed into timidity and weakness. Forced, as we now are, to the adoption of extremes, it will only remain to use the sword placed by Providence in our hands with charity, but still with firmness, against those who, by their schismatical departure from the centre of unity, can, if they

do not divide their allegiance between their sovereign and any other power on earth, whether temporal or ecclesiastical. They acknowledge in the sovereign, and in the constituted government of these realms, a supreme civil and temporal authority, which is entirely distinct from, and totally independent of the spiritual and ecclesiastical authority of the Pope and of the Catholic church. They declare that neither the Pope nor any other prelate or ecclesiastical person of the Roman Catholic church has, in virtue of his spiritual or ecclesiastical character, any right, directly or indirectly, to any civil or temporal jurisdiction, power, superiority, pre-eminence, or authority within this realm; nor has any right to interfere, directly or indirectly, in the civil government of the United Kingdom, or any part thereof; nor to oppose in any manner the performance of the civil duties which are due to his Majesty, his heirs, and successors, from all or any of his Majesty's subjects; nor to enforce the performance of any *spiritual* or *ecclesiastical* duty, by any *civil* or *temporal* means. They hold themselves bound in conscience to obey the civil government of this realm in all things of a temporal and civil nature, notwithstanding any dispensation or order to the contrary had, or to be had, from the Pope, or any authority of the church of Rome.

Hence we declare, that by rendering obedience in *spiritual* matters to the Pope, Catholics do not withhold any portion of their allegiance to their King, and that their allegiance is entire and undivided; the *civil* power of the state, and the *spiritual* authority of the Catholic church being absolutely distinct, and being never intended by their Divine Author to interfere or clash with each other.

"Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

The Vicar Apostolic had received at Rome, before proceeding to Bengal, strict injunctions to teach the doctrines of the Declaration of 1826, and to oppose all contrary doctrines.

persevere, be no longer considered members of the Catholic church. It remains now only to exhort you, dearly beloved, to stand firm in faith, in attachment to your holy church, and in respect and close adhesion to the supreme pastor constituted by Christ for its government; thus only can you continue to belong to the mystical body of Christ. We call on you, therefore, to rally round us, to rally round the reverend vicar and the other clergymen of this church, who, all linked together in the bond of charity, whilst they glory in their communion with the father of the christian world, and profess the dutiful obedience of children to him in spirituals, cherish the most warm and zealous feeling of loyalty in temporals to their own revered and gracious Sovereign. Thus united by charity amongst ourselves, and supported, dearly beloved, by you, we fear not the artifices or the violence of the malicious or the deluded, secure of the blessing of God, which will ensure victory.

Wishing you health and happiness, we pray the Father of mercies to open his hands, and fill your souls with every benediction.

Given at Calcutta, this Fourth Day of January, A. D. 1835.

(Signed) ROBERT S. LEGER, D.D.

JOHN S. LEGER,

Vicar Apostolic of Bengal.

Secretary.

This pastoral was published from the pulpit in the principal Roman Catholic Church of N. S. do Rozario, on Sunday the 4th January 1835, and afterwards affixed to the door of the said church.

No. 7.

BRIEF of the APPOINTMENT of ROBERT ST. LEGER, D.D., as
Vicar Apostolic of BENGAL, dated 18th April, 1834.

Dilecto filio presbytero Roberto S. Leger, Societatis Jesu.
Gregorius P. P. XVI.

Dilecte fili, salutem et apostolicam benedictionem. Latissimi terrarum tractus, qui Britannorum imperio ipsorumque magnificæ Societati in India Orientali subsunt, sollicitudinem nostram sæpe excitarunt, jam inde ab eo tempore quo V. V. F. F. N. N. S. R. E. cardd. negotiis de Propaganda Fide præpositorum Congregationi

præeramus. Deinde vero ad apostolatus apicem, Deo sic disponente, promoti, multo impensius pro nostri muneris gravitate, de catholica religione in prædictis regionibus amplificanda cogitare debuimus. Quum autem inter politicas tres præfecturas quæ ibi constitutæ sunt, Calcuttensis et sede supremi gubernatoris, et multitudine magnarum urbium, et populorum diversorum numero præcipua videatur, ad hanc præ cæteris idoneos Evangelii præcones mittendos esse cognovimus. Quod dum animo voveremus, literæ etiam a catholicis valdeque piis urbis Calcuttæ civibus non semel Romam venerunt, qui nostram et commemoratæ Congregationis de Propaganda Fide opem implorabant, nominatim vero expetebant ut sacerdotes Societatis Jesu, cujus inclytam famam apud se conservatam aiebant, Calcuttæ destinaremus. His ergo catholicorum votis libenter occurrentes, nostrique apostolatus officio pro viribus defungentes, de eorumdem V. V. F. F. N. N. S. R. E. cardd. consilio generali, Societatis Jesu præposito mandavimus ut selectum suorum numerum missioni huic exhiberet, quos inter te, dilecte fili, religiosa virtute doctrinaque præstans, nobis obtulit. Quamobrem te a quibusvis excommunicationis, suspensionis, et interdicti, aliisque ecclesiasticis censuris, sententiis, et pœnis quovis modo et quacumque de causa latis, siquas forte incurristi, hujus tantum rei gratia absolventes, et absolutum fore censentes, teque vicarii apostolici appellatione et munere insignire voluimus, traditis tibi ob id officium fructuosius obeundum (*quod Apostolicæ tantum Sedî subjectum decrevimus*) facultatibus satis amplis, quæ de plenitudine nostræ potestatis manant, ut in populoſa Calcuttæ urbe ejusque politica præfectura catholicam religionem sustententes et amplies, exceptis iis tantummodo locis quos ven. frater Antonius Pezzonius, episcopus Esbonensis, noster in missione Thibetana vicarius apostolicus, vel per se, vel per missionarios suos ex ordine Cappuccinorum, jamdiu administrat, itemque locis qui ven. fratri Friderico Cao, episcopo Zamensi, nostro in regnis Avæ et Pegu vicario apostolico, obtemperant; ad quos prædictorum vicariorum locos te nonnisi de ipsorum licentia curas tuas extendere volumus. Age itaque, dil. fili, Dei Omnipotentis præsidio confidens, et prisca societatis tuæ exempla præ oculis habens, præcipue vero S. Francisci Xaverii labores æmulans, perge

ad oblatam tibi messem cum tuis sodalibus, quibus auxilii causa duos quoque Collegii Urbani de Propaganda Fide alumnos, bonæ spei juvenes, bonisque institutis imbutos, adjungendos curavimus, eosque auctoritati tuæ in spiritualibus parere monuimus. Datum Romæ, apud S. Petrum, sub annulo piscatoris, die xviii. Aprilis MDCCCXXXIV., pontificatus nostri anno quarto.

Pro dno. Cardinali Albani,

A. PICCHIONI substitutus.

Concordat cum originali.

Datum Calcuttæ, die 30° Oct. 1834.

(Sigñ) ROBERTUS ST. LEGER, D.D.

Vic. Apes. Bengalensis.

Supradescriptum hoc breve obvolventes comitatæ sunt quæ sequuntur literæ, ab e^{mdo} Card. Pedicini, Sac. Cong. de Prop. Fide præfecto, datæ:—

R^{mo} P^{re}, Roma, dalla Propaganda, 19 Aprili 1834.

Nella occasione che ho il piacere di trasmettere a v^{ra} p^a r^{ma} il pontificio breve, che la costifuisce vicario ap^{lico} nella vastissima presidenza di Calcutta, devo anche dirle, per ordine preciso di Sua Santità, essere suo volere ch' ella referisca direttamente alla sag. Cong^{re} di Propaganda ogni affare ed ogni successo di questa importante missione, essendo necessario che la sag. Cong^{re} in tal maniera venga informata, e che dalla medesima si rilevino regolarmente le notizie e le relazioni a Nostro Signore. Felicitandola intanto di questo incarico, dal quale ci aspettiamo, con l'ajuto divino, gran frutto, passo a dirmi,

Di v^{ra} p^a r^{ma}

Affezionatissimo,

C. M. Cardⁱ PEDICINI, Pref^o.

R^{mo} P^{re} Roberto St. Leger,
della Compagnia di Gesu,
Vicario Ap^{lico} di Calcutta.

A. MAI, Seg.

Con fog.

Concordat cum originali.

Datum Calcuttæ, die 30° Oct. 1834.

(Sigñ) ROBERTUS ST. LEGER, D.D., V.A.Bⁱ.

No. 8.

LETTER from Mr. Secretary PRINSEP to the Vicar Apostolic of BENGAL, dated 26th January 1835.

Ordered, that the following letter be addressed to the Reverend Dr. St. Leger.

From H. T. Prinsep, Esq., Secretary to Government, General Department, to the most reverend R. St. Leger, D.D., vicar apostolic of Bengal.

Council Chamber, 26th January 1835.

Most reverend Sir,

The letter addressed by you to his excellency the governor general in council on the 7th instant, with the several documents enclosed therein, and your further letter to my address of the day following, with its enclosures, have been duly laid before the supreme council of India, together with a petition from a large and influential body of the Roman Catholic inhabitants of this city, and a letter also from his excellency the Governor of Goa ; all on the subject of your recent appointment by the supreme head of the Roman Catholic church to the exercise of high spiritual authority in the churches of that religion at this presidency, and the claim of the Portuguese clergy to the possession of an exclusive spiritual jurisdiction in them.

2. The governor general in council, having given to these papers a very attentive consideration, has directed me to assure you, in reply to your several addresses above acknowledged, of his readiness to recognize you as possessing every spiritual jurisdiction which has been conferred on you by the head of the Roman Catholic church in matters connected with that church at this presidency, and to promise you such support and countenance in the exercise of these high functions as it would be proper for the government to afford, and as may not be inconsistent with the most perfect freedom of conscience in all who live under British dominion, and with existing rights of property.

3. It has given his lordship in council great satisfaction to see the control and charge of the spiritual concerns of the large community of this place who profess the Roman Catholic faith in the hands of a born subject of the British crown, owing allegiance to the same temporal sovereign with those who form the congregations. The opinion also that his lordship in council has been induced to form of your personal character leads him to anticipate very salutary effects from your exercise of the high spiritual functions with which you have been invested. His lordship in council trusts that it is needless to add, that this government can never recognize the principle that any class of persons born under the British dominion, and living in the enjoyment of all the privileges of British subjects, can owe allegiance to any foreign prince or sovereign, or be bound to recognize the authority of his acts in any of the relations of civil life.

4. The government of this presidency has already, by applying to you to recommend pastors for places of Catholic worship maintained from the public resources, evinced its disposition to support your ecclesiastical influence and authority. His lordship in council cannot believe that any public notice to this effect can further be required, and he feels confident that the good sense of the Roman Catholic community, and your own wisdom and discreet management, will prevent the differences which have unfortunately occurred from leading to permanent dissensions and ill-will, or occasioning any serious impediment to the beneficial ends expected to result from your mission to this country.

5. To the petition from the Catholic inhabitants of Calcutta, expressing sentiments corresponding with those conveyed in your letter to the governor general in council, in respect to the notice published by certain members of the Catholic clergy officiating in two of the churches of this city, his lordship in council has replied in terms of general approbation and encouragement; and to the request of the government of Goa, that matters should be kept in suspense until the questions at issue can be referred to Europe, to be submitted to the respective sovereigns, his lordship in council has made answer that he cannot recognize intermediately any authority in the head of the Portuguese nation to regulate any matter, spiritual or temporal,

within the British territory ; but that the government has no intention or desire to interfere with any existing rights.

I have, &c.

(Signed) H. T. PRINSEP,
Secretary to Government.

No. 9.

LETTER from Mr. J. MICHIE to H. T. PRINSEP Esquire,
Secretary to Government of India, General Department.

Calcutta, 16th January 1835.

Sir,

I have the honour to enclose a petition to the address of his excellency the right honourable the governor general of India in council, which was unanimously approved and adopted by a public meeting of the Catholic inhabitants of this city held on the 14th instant, and to request the favour of your submitting the same to his lordship in council.

I have, &c.

(Signed) J. MICHIE,
Chairman.

No. 10.

The humble petition of the undersigned CATHOLIC INHABITANTS of CALCUTTA to his excellency the right honourable Lord WILLIAM CAVENDISH BENTINCK, G.C.B., Governor General of India in Council, &c. &c.

(No date.)

Respectfully sheweth,

That your petitioners beg leave to declare, freely and unequivocally, that they are subjects of his Britannic Majesty, and yield to no class of the community in sentiments of loyal and fervent attachment to the British throne and government.

That your petitioners professing the Catholic faith have long felt the want of British pastors to administer to their spiritual necessities, and lamented the unfortunate state of things that compelled them to submit for so many years to the inefficient ministry of a foreign priesthood.

That your petitioners now feel compelled, under existing circumstances, to bring to the notice of your lordship in council the deplorable, but well-established fact, that the Portuguese clergy in India, unshackled by the restraints of wholesome discipline, and unawed by the power of public opinion, have frequently caused scandals and dissensions among the flock placed under their spiritual guidance; that the whole tenor of their conduct has invariably betrayed an unceasing desire of enriching their convents at Goa; that to attain this object of their aspiring ambition, they have unscrupulously employed means calculated to sacrifice the best interests of morality and religion.

That your petitioners further entreat the attention of your lordship in council to the glaring and indisputable fact, that in all the three British presidencies of India the Portuguese clergy have frequently evinced a factious and turbulent spirit, thus affording ample proofs to the world that under their spiritual guidance within the British dominions it will be impossible to insure either the spiritual tranquillity or temporal welfare of a vast body of British subjects of the Catholic persuasion.

That having a thorough conviction of the utter inefficiency of the Portuguese clergy, and being grievously scandalized by their selfish and worldly conduct, your petitioners, with a serious regard for their own spiritual interests and those of their posterity, made a vigorous effort, by addressing the See of Rome, to secure the valuable ministry of talented and respectable British pastors. The prayer of their petition was promptly and graciously attended to, and your petitioners had soon the happiness of welcoming to these shores the arrival of the most Reverend Dr. St. Leger, whom the sovereign Pontiff, with a very considerate attention to the political as well as religious interest of the Catholics in Bengal, nominated to the high and important office of vicar apostolic of Bengal.

That your petitioners indulged in the hope that when the holy See, graciously acceded to the wishes of a large body of Catholics who profess allegiance to the British crown, nominated a born Briton to the office of vicar apostolic of Bengal, so high a dignitary, appointed by supreme church authority, under circumstances of such peculiar local interest, would certainly have met with no opposition in the exercise of his ecclesiastical jurisdiction, but that, on the contrary, the unconditional obedience of Catholic clergymen residing within that jurisdiction would have been humbly and readily tendered to him. The hope was fallacious, and it was left for your petitioners to learn with dismay that no lapse of time nor change of circumstances, no influence of moral rectitude, no apprehension of the loss of public esteem, can in the slightest degree check or control that turbulent and worldly spirit for which the Portuguese clergy in India have rendered themselves proverbial.

Your petitioners are fully aware that some ground will be required of them to justify the strong and pointed language in which they have attempted to describe the conduct of these clerical agitators. But when they beg leave to submit to the serious attention of your lordship in council the accompanying remarkable document, published by the Portuguese clergy, they humbly trust that the language of their complaint will not be deemed stronger than what the occasion demands.

That your petitioners feel unable to restrain their just indignation at the unexampled temerity of these foreigners, not only in having read the aforesaid document from their pulpits, and posted it at the doors of their churches, but in having dared to proceed to the extraordinary measure of publishing it among the subjects of the British government, in the very heart of the British metropolis.

That your petitioners are fully impressed with a conviction that the principal object which has influenced the Portuguese friars connected with Meliapore to publish the aforesaid document is to make an insidious attack on the loyalty of the Catholics of Bengal; and, as if to afford a convincing proof of this to the world, they have the temerity, notwithstanding the changes which the English rule has

introduced in India, to insinuate, in one part of their remarkable document, that the obsolete right of appointing pastors in the British presidency of Bengal, to superintend the spiritual welfare of British subjects, continues to be vested in the king of Portugal.

That your petitioners reject with scorn the pretensions advanced by these interested foreigners in behalf of the Crown of Portugal ; that they distinctly and formally deny the authority of that crown, in the present condition of British India, to nominate or appoint spiritual directors for the consciences of British subjects ; and they keenly feel that, in having promulgated among them sentiments and opinions bordering on sedition, these Portuguese friars have committed a gross and wanton outrage on their feelings of loyalty.

That your petitioners earnestly beg to direct the attention of government to this document, which openly avows that the authors of it are " Portuguese subjects strictly bound to obey the laws of " Portugal, and the decrees of his Most Faithful Majesty." That your petitioners cannot but conceive, from the tone and purport of so extraordinary a document, that the turbulent spirit of the Portuguese clergy is at this moment, as it always has been, busily at work to tamper with the loyalty of the great mass of the Catholic population of Bengal, disguised in the humble garb of priestly admonition and advice. That your petitioners are borne out in this view of the case by the well established fact, that the Portuguese friars have perseveringly kept their flock in a state of lamentable ignorance ; that they have uniformly insisted on their learning by rote certain prayers and popular doctrines in the Portuguese language,—a language unknown to a vast majority of the Catholics in Bengal, who are, besides, wholly illiterate ; that they have tolerated, if not introduced, among these simple and devoted followers many of the habits, manners, and national superstitions peculiar to Portugal ; that in several instances they have displayed a marked reluctance to permit English preachers to obtain a footing among them ; and that, though living as permanent residents within the British territories, and enjoying the full protection of British law, this body of the Portuguese priesthood on certain days of the year

publicly offer up prayers for the prosperity of the Portuguese throne, and on no occasion whatever have they displayed a similar feeling for the welfare of the British government.

That your petitioners humbly beg to direct the serious consideration of your lordship in council to the circumstances and facts thus brought to your notice ; that even if it be granted that the right which the Portuguese clergy in Bengal so tenaciously insist on vesting in the Crown of Portugal be a just right, then the tranquillity, peace, and loyalty of a very large portion of British subjects strongly demand the immediate interference of this government to annul the extraordinary right claimed for a foreign potentate. Your petitioners humbly remark, that should the government, whose protection they respectfully solicit, refuse to interpose their authority, your petitioners will have to endure the painful misery of submitting to the ignorant spiritual directions of a body of foreign clergy, with whose manners, habits, and sentiments in all important matters they cannot possibly sympathize ; the peace of the Catholic community in Bengal will be continually endangered, and no British Catholic pastors of any respectability will have the slightest opportunity of exercising their sacred functions within the British dominions, without the risk of being exposed to gross insults and indignities, the natural result of a state of things where a body of designing foreigners are permitted to keep the people in continual ferment.

That your petitioners, therefore, humbly pray, that your lordship in council will be graciously pleased to adopt such measures as in your wisdom may appear expedient, to prevent the feelings of your petitioners from being further outraged by such proceedings as those to which they have now drawn the attention of your lordship in council ; and your petitioners further earnestly pray, that you will graciously extend to the most reverend Dr. St. Leger, their spiritual superior in Bengal, such protection as will enable him to exercise fully his spiritual jurisdiction within the British presidency of Bengal.

And your petitioners, as in duty bound, will ever pray.

(Signed) M. Lackersteen,

John Lackersteen,

(Signed) P. S. D'Rozario,
 W. B. Carberry,
 J. Michie,
 Roger Dias,
 A. Herberlet,
 J. D. M. Sianes,
 John Nash,
 D. Mercado,
 J. Huhn,
 M. A. Lackersteen,
 F. W. Jones,
 Geo. Gill,
 J. D'Cruze,
 Jas. Rostan, jun.
 C. R. Lackersteen,
 J. Herberlet,
 P. Bonnaud,
 P. Victor,
 E. O'Brien,
 Geo. Brown,
 J. Paul,
 John Baptist,
 John Vandenburg,
 John O'Brien.
 Paul Azevedo,
 P. Rebeiro,
 P. T. Machado,
 Chas. Pereira,
 A. M. Herberlet,
 G. Gill,
 James Anperson,
 C. Cornelius,
 John Guilleron,
 J. Mercado,
 A. Mercado,
 Jn^o. Contestabili,
 C. W. Jones,
 F. Rodrigues,
 R. Gregory,
 J. X. D'Rozario, jun.

J. H. Cornelius,
 P. Dissent,
 J. Robertson,
 V. Castello,
 J. Rodrigues,
 G. D. Guerra,
 P. J. Conran,
 Thos. Han,
 Jas. Taylor,
 Sam. Jones,
 Jos. Leal,
 H. D'Cruze,
 F. Rebeiro,
 Chr. P. Fisson,
 L. Young,
 P. Gill,
 M. Gonsalves,
 J. Gomes,
 John Francis,
 Joseph Gomes,
 Jas. Clark,
 M. Mendes Alvez,
 J. H. Rees,
 A. A. Lackersteen,
 Rob. Smith,
 E. Botellho,
 T. A. Gonsalves,
 A. Mendes,
 H. J. Joakim,
 C. L. Pinto,
 C. F. Leal,
 W. X. D'Rozario,
 J. R. Alphonso,
 C. H. Dissent,
 Geo. Lewis,
 L. Robertson,
 L. Picachy,
 J. X. D'Rozario,
 H. Alcantara,
 Chas. Smith,

(Signed) J. M. Cantopher,
 J. Dessa,
 L. C. Cooper,
 Jno. Joakim,
 Rich. Deefholts,
 Fras. Guilleron,
 Jno. D'Cruz,
 A. Pereira,
 A. H. Pereira,
 J. Fegredo,
 M. Gonsalves,
 Chas. Rodrigues,
 Jos. Le Roy,
 Jas. Gill,
 C. F. Simonin,
 D. Picachy,
 G. A. Perroux,
 F. D'Bruslais,
 Chas. Robello,
 Thomas D'Cruz,
 Z. Garrett,
 L. Fernandez,
 R. Deefholts,
 G. A. Swaris,
 A. Gego,
 F. J. D. M. Sinaes,
 M. Angier,
 G. T. F. Speed,
 Jos. Rodrigues,
 P. Macdonald,
 M. Crow,
 E. M'Donell,
 L. M. Delanongerede,
 M. J. Simeon,
 Jos. Abreo,
 Jas. D'Silva,
 Vincent D'Souza,
 D. Ryan,
 J. Castello,
 R. Little,

Ahil Rodrigues,
 N. C. Biale,
 L. Cooper,
 N. O'Brien,
 C. D'Silva,
 Jno. Gadding,
 J. H. Byrne,
 A. Boroline,
 J. Ranbon,
 J. B. Nicholas,
 L. D'Mello,
 J. W. Batchelor,
 J. H. Michael,
 L. Quantin,
 J. J. Fleury,
 A. S. Pastors,
 R. George,
 John Rebeiro,
 W. Gonsalves,
 C. Murray, sen.
 M. De Cruze,
 W. Andrew,
 J. S. D'Costa,
 P. Newman,
 Sam. Dessa,
 Chas. Gomes,
 Chas. Dessa,
 A. F. D. Azevedo,
 Thos. Gregory,
 Salvador Pinto,
 John Elias,
 J. J. M'Cann,
 Jno. D'Rozario,
 G. H. D'Rozario,
 J. Baptist,
 T. H. Asphar,
 Jacob Eyoob,
 Jas. Rostan,
 W. N. Rodrigues,
 M. D'Souza,

- (Signed) John Swaris,
 Jos. Roger,
 J. da Cruz,
 L. da Cruz,
 Geo. Restor,
 Jno. De Souza,
 J. Pereira,
 J. Dowling,
 E. U. Nerijs,
 J. A. Gomes,
 C. A. Voosshin,
 T. Gregory, jun.
 P. H. Thomas,
 R. Cantopher,
 M. D'Silva,
 T. M. Gomess,
 L. Rodrigues,
 C. W. Druem,
 F. Pereira,
 L. Gomes,
 John Reid,
 W. Ward,
 A. Lemousin,
 P. M. Cranenburgh,
 J. P. Nicholas,
 F. Madeira,
 M. Gonsalves,
 F. J. Barlow,
 Jos. D'Souza,
 D. D'Cruz,
 C. D'Souza,
 W. Lyons,
 P. Delmar,
 M. Daly,
 A. Julian,
 J. Samuel,
 Peter Hezliyer,
 J. P. Namey,
 R. Leclerc,
 Jno. Lopis,
 L. Deefholts,
 M. D'Cruze,
 A. Baptist,
 B. D'Moyrah,
 J. Gonsalves,
 Chas. D'Cruz,
 C. M. Latour,
 F. Gonsalves,
 A. Baptist, jun.
 Jno. D'Sauza,
 Em. Gonsalves,
 Jos. D'Cruz,
 Jas. Atkinson,
 A. D'Rozario,
 J. Curado,
 Matthew D'Cruz,
 C. R. Bernett,
 J. E. Gomes,
 John D'Souza,
 J. Swaris,
 J. Jerry,
 R. Rodrigues,
 J. D'Silva,
 T. Andrews,
 L. Andrews,
 P. D'Souza,
 J. R. Robinson,
 T. D'Cruz,
 H. Baptist,
 M. D'Souza,
 N. D'Cruz,
 J. Boezalt,
 A. D'Souza,
 W. D'Cruze,
 C. Griefff,
 J. De Rozario,
 J. De Rozario,
 L. Lopis,
 A. Lawrence,
 J. Bagnall,

(Signed)	J. F. Delanongeredé,	C. J. Lackersteen,
	J. Angier,	T. Lackersteen,
	J. Court,	J. F. Vandenburg,
	F. Falcoun,	W. Bell,
	A. Du Bois de Jancigny,	T. Rideout,
	C. Latour,	L. Cardozo,
	P. E. Chestien,	J. Andrews,
	N. Borinet,	L. Rebeiro,
	E. B. Gleeson,	W. Hyppolite,
	N. B. Bourrilhon,	M. Hyppolite,
	Fras. De Cruz,	F. Rogers,
	H. Mendes,	H. D'Souza.

No. 11.

LETTER from Mr. Secretary PRINSEP to Mr. MICHIE, dated
26th January 1835.

Ordered, that the following Reply be sent to the Petition
above recorded.

From H. T. Prinsep, Esquire, Secretary to Government, General
Department, to Mr. J. Michie.

Council Chamber, 26th January 1835.

Sir,

1. I am directed by the right honorable the Governor General of India in council to acknowledge the receipt of your letter dated the 16th instant, forwarding, for the purpose of being laid before his lordship in council, a petition agreed to at a meeting of the Roman Catholic inhabitants of Calcutta, of which you were chairman, on the subject of a paper put forth by certain individuals, natives of Portugal, and exercising clerical functions in some of the places of Catholic worship in this city.

2. In reply I am desired to request, that you will inform the subscribers to that memorial, that the subject of their address has been taken into the attentive consideration of the supreme council of India; the circumstances referred to therein having, through various

channels, been brought to the particular notice of his lordship in council.

3. The supreme government of India has received with great satisfaction the declarations of attachment to the British Crown, and of loyal devotion to the laws and dominions of the British nation, conveyed in this memorial. His lordship in council has always looked upon the Catholic community of this city as yielding to none in virtuous sentiment, and in the practice of all the obligations and duties of good citizens and loyal subjects.

4. The circumstances that have induced the memorialists to make their present declarations on this subject are not regarded by his lordship in council as of sufficient importance to call for the active interposition of the authority of the government; but I am directed to assure them, through you their chairman, that the Governor General in council participates in the satisfaction expressed at the arrival in this country of ministers of their religion, like themselves, born subjects of the British Crown, and speaking the language most familiar to the influential members of the community,—men of education and cultivated minds, whose influence and example cannot fail to produce effects highly beneficial to the society of which they are appointed to be the spiritual guides.

5. His lordship in council can never recognize the principle that any class of persons born under the British dominion, and living in the enjoyment of all the privileges of British subjects, can owe allegiance to any foreign prince or sovereign, or be bound to recognize and respect his edicts and appointments as binding in any of the relations of civil life.

6. The most perfect freedom of conscience in the choice of their religion and spiritual guides is the indefeasible inheritance of all who are born or who live within the influence of the laws and constitution of Great Britain; and so long as the laws are not offended, all classes are alike entitled from the ruling authority to protection of their persons and of all existing rights, without further interference than may be absolutely necessary to secure these paramount objects.

7. The subscribers to the memorial will, his lordship in council trusts, fully understand and appreciate the motive which have influ-

enced his determination to take no further active steps on the present occasion; he prefers leaving it to the good sense of the community, guided by the discretion and intelligence of the pastors newly appointed to their spiritual direction, to adjust their own temporary differences, and to bring them to a result conducive to permanent harmony and good feeling.

I am, &c.

(Signed)

H. T. PRINSEP,
Secretary to Government.

No. 12.

LETTER from His Excellency DON MANOEL DE PORTUGAL E CASTRO, Governor of the PORTUGUESE POSSESSIONS IN INDIA, to the Most Illustrious and Most Excellent LORD WILLIAM CAVENDISH BENTINCK, G.C.B., Governor-General of the BRITISH POSSESSIONS in the EAST INDIES.

(No. 55.)

Translation.

Goa, 12th December, 1834.

May it please your Excellency,

This government having been apprised, by several communications received from Calcutta, and recently by an official intimation, under date the 5th instant, from Padré Fr. Jozé Ribeiro de Carvalho, provincial of the Anchorite friars of the order of St. Augustine of the congregation of this city, that in the month of October last a bishop and six or seven Jesuit friars arrived at Calcutta, the former in the capacity of Vicar Apostolic of the Pope, for the purpose of administering the spiritual concerns of the mission for the territories of Bengal in regard to all that relates to the observance of the Roman Catholic religion,—a matter which has for ages constituted one of the prerogatives of royal advowson of the Portuguese monarchs, confirmed by many bulls of other Popes, with the knowledge and consent, not only of the British authorities, subsequent to the incorporation of those territories with the British dominions, but also of

the antecedent rulers, I have deemed it proper, in defence of the right of royal advowson of His Most Faithful Majesty, to bring to your Excellency's knowledge, by means of a transcript, which I have the honour to forward, of the representation submitted by the above-mentioned provincial, attested by the secretary to this government, Cipriano Silverio Rodrigues Nunes, the circumstances of the usurpation of the right of royal advowson, committed, as it appears, by order of the court of Rome, entreating your Excellency, in the name of His Most Faithful Majesty, and imploring you on my own part in the most earnest manner, to be pleased to determine that no change shall take place in this matter until the government of His Most Faithful Majesty, to whom I am about to make a full report thereon, shall have come to an understanding on this subject with the government of his Britannic majesty, and have resolved between them definitively as to what ought to be done concerning the royal advowson in question. For the adoption of this measure by your Excellency, this government will be extremely grateful to you, and it is firmly persuaded that your Excellency, in the wisdom which has characterized your memorable administration, will not fail to avail yourself of the present opportunity of proving the sincere desire which animates your Excellency of drawing closer the bonds of that ancient friendship and faithful alliance which have for so many centuries subsisted between our respective august sovereigns.

Your Excellency's, &c.

(Signed) D. MANOEL DE PORTUGAL E CASTRO.

A true translation.

(Signed) W. FORESTY,
Translator.

No. 13.

LETTER from FR. JOZE RIBEIRO DE CARVALHO to the GOVERNOR of the PORTUGUESE POSSESSIONS in INDIA, dated 5th December, 1834.

Translation.

Convent de Graça of Goa, 5th December, 1834.

Fr. Jozé Ribeiro de Carvalho, provincial of the hermits of the order of St. Augustine of the congregation of East India, has the honour to bring to your Excellency's notice an extraordinary circumstance communicated to him, by yesterday's post, by his delegate in the mission for Bengal, Fr. Jozé das Neves, of which communication the following is the substance :—" That in the month of October of
 " the current year there arrived at Calcutta (the seat of the mission)
 " six or seven Jesuits, of whom one calls himself Vicar Apostolic,
 " and states himself to be furnished with the pontifical authority to
 " assume possession, in the first place, of that mission, which has
 " belonged of right for many centuries to the Augustinian congrega-
 " tion, in consequence of its having been planted and watered with
 " the blood of numerous martyrs of that family; secondly, to deprive
 " the Diocesan Bishop of his authority and jurisdiction; and finally,
 " to usurp from His Most Faithful Majesty the right of royal ad-
 " vowson, established and confirmed by the bulls of other Popes for
 " many centuries."

A circumstance of this nature is not only surprising in itself, but still more so with reference to the source whence it emanates, because it was never expected that his holiness would, of his own accord, desire to subvert at once the whole order of things established for ages, and to infringe, in cold blood, the most sacred rights, without the slightest reflection or formality. But the memorialist, Honourable Sir, in the capacity of delegate of the Sovereign of Portugal, to whom belongs of right that advowson, shall never suffer the rights of His Most Faithful Majesty to be attacked with impunity; and therefore, holding in full estimation the honoured privilege which empowers him to provide that mission with the required missionaries, has resolved to transmit, by the next post, positive orders to the

mission not to recognize the authority above referred to, until it shall have received the approbation and attestation of Her Most Faithful Majesty Senhora Dona Maria the Second ; and he conceives it to be his duty to communicate this procedure to your Excellency, in the hope that your Excellency will be pleased to cause the matter to be brought to the knowledge of His Majesty as soon as possible, by the English mail, in order that, in communication with the government of His Britannic Majesty, instructions may be sent to the representative of the latter at Calcutta for the immediate removal from that city of the above-mentioned Jesuits, so that they may not disturb the Augustinian missionaries in the exercise of their spiritual functions, that order of things to be maintained, any deviation from which must operate as an act of despotism. May God preserve the person of your Excellency many years, according to the wishes of all the inhabitants of this country, and especially of him who has the honour to be

Your Excellency's, &c.,
(Signed) FR. JOZE RIBEIRO DE CARVALHO.

(A true copy.)
(Signed) CIPRIANO SILVERIO RODRIGUES NUNES,
Secretary to the Government.

Office of the Secretary to the
Government of Portuguese India.

(A true translation.)
(Signed) W. FORESTY,
Translator.

No. 14.

LETTER from the GOVERNOR GENERAL to the GOVERNOR of the PORTUGUESE POSSESSIONS in INDIA, dated 26th January, 1835.

Ordered that the following Letter be addressed to the Governor of the Portuguese Possessions in India.

From His Excellency the Right Honourable Lord William Cavendish Bentinck, G.C.B. and G.C.H., Governor General, to His Excellency Don Manoel de Portugal e Castro, Governor of the Portuguese Possessions in India.

Fort William, 26th January, 1835.

Honourable Sir,

I have had the honour to receive your excellency's letter dated 12th ultimo, with its enclosure, on the subject of the differences which have unfortunately occurred amongst the Catholic clergy of this presidency, and requesting this government to suspend any proceedings to effect changes in the existing state of things until a reference can be made to our respective sovereigns in Europe.

2. In reply, I beg to assure your excellency that the British government has yet taken no active part in the proceedings to which your excellency refers, and that it is a principle of its administration to leave all classes to the free enjoyment of their own religion, and of the right of choosing their own spiritual pastors.

3. This government consequently has no intention to interfere authoritatively in the matter. At the same time your excellency cannot but be prepared to expect that the Catholic community of this place will look with preference upon pastors owing allegiance to the same sovereign and speaking the same language as themselves, nor can it be a matter of indifference to the government to see that their wishes in this respect are likely to be accomplished under the arrangements recently made by the supreme head of the Roman Catholic Church.

4. It is impossible that the supreme government of British India can recognise any inherent right in the Crown of Portugal, or in any foreign authority, to regulate any matter affecting the civil or religious interests or privileges of British subjects in any part of the dominions of the British Crown. Your excellency will, however, be free to represent the circumstances of the case to the government of his most faithful Majesty, on whose part measures may be taken to bring the questions at issue under the consideration of the government of Great Britain; and your excellency may rest assured that there will in the interim be no interference with the rights of property and possession that may be duly established in behalf of any class of persons residing in the British territory, so long as they conduct themselves peaceably and with propriety.

I beg your excellency to accept the assurance of my high consideration.

I have, &c.

(Signed) W. C. BENTINCK.

(True Extract.)

(Signed) H. TORRENS,
Officiating Deputy Secretary to Government.

No. 15.

LETTER from Fre ANTONIO DE ASSUMPÇÃO and others to
Mr. Secretary PRINSEP, dated 31st January, 1835.

Extract India Ecclesiastical Consultation of 10th
February, 1835.

(No. 5.)

From the Reverend Fre Antonio de Assumpção and others to
H. T. Prinsep, Esquire, Secretary to Government, General
Department.

Calcutta, 31st January, 1835.

Sir,

Having understood that a letter or memorial has been addressed to his Excellency the Governor General, through the channel of your office, by various Catholic inhabitants of this town, in consequence of certain resolutions adopted at a meeting in the principal Roman Catholic church on the 14th instant, we are anxious respectfully to represent to his lordship, that, believing our interests to be very much concerned therein, we applied to the committee of gentlemen named at that meeting for a copy of the letter or memorial which they intended to present; but no copy has been sent to us, nor have we had access to the document, nor has it yet been made public.

Copies of two letters written to those gentlemen by Mr. Nathaniel Hudson on our behalf are annexed hereto. No answer to them whatever has been received.

We have reason to apprehend, from the strong expressions reported to have been used at the meeting referred to, that our position and our conduct and views have been misrepresented to the British government. It was, therefore, our earnest desire to have the opportunity to meet any statements to our prejudice, by submitting to his excellency an explanation thereof before any official reply should be given to the ex-parte statements of the deputation of the meeting, or of those by whom the letter or memorial may have been signed; and having failed in our endeavours to obtain a copy of the document from them, we beg to be favoured with one from your office; and we trust that in the meantime the answer of the Governor General may be suspended until a counter statement from us shall have been laid before his excellency.

We take this opportunity to disclaim altogether the sentiments of disaffection to this government, and of an intention to disturb the allegiance of the Catholic subjects of Great Britain resident in Bengal, which have been attributed to us. Though foreigners ourselves, yet living under the protection of the British government,—a government entitled to our highest respect, we have never entertained a thought of the kind; and at no period whatever has the

conduct of the ministers of the Portuguese church in India been open to such an imputation. The charge against us we can only attribute to prejudice the mind of the government against us.

We have, &c.

(Signed)

Fre ANTONIO DA ASSUMPÇÃO,
Delegate of the Bishop of Maliapore,
and Vicar of the Church at Durruntollah.

Fre JOSEPH DAS NEVES,
Commissary and Vicar of the Church
at Boitokannah.

Fre JOAQUIM DA VIRGEM MARIE,
Coadjutor to the Commissary
and Vicar of the Church at Boitokannah.

Fre JOSE DA EXPECTAÇÃO,
Coadjutor to the Commissary
and Vicar of the Church at Boitokannah.

No. 16.

LETTER from NATHANIEL HUDSON Esq., Attorney at Law,
to MESSRS. J. MICHIE, G. T. F. SPEED, R. DIAS, J.
LACKERSTEEN, M. CROW, J. ROBERTSON, and P. S.
D'ROZARIO. (3246.)

(No. 6.)

4, Mission Row, 19th January 1835.

Gentlemen,

The reverend Fre Antonio de Assumpção, the delegate of the episcopal governor of Maliapore, has requested me to apply to you, as the deputation elected at the Roman Catholic meeting held on the fourteenth instant, for a copy of the petition presented by you to Lord William Bentinck a few days ago, pursuant to a resolution passed at the said meeting.

Your early answer, with a copy of the document above referred to, will oblige.

Gentlemen,

Your obedient Servant,

(Signed)

NATH. HUDSON,
Attorney at Law.

No. 16 a.

LETTER from NATHANIEL HUDSON, Esq. Attorney at Law, to Messrs. J. MICHIE, G. T. F. SPEED, R. DIAS, J. LACKERSTEEN, M. CROW, J. ROBERTSON, and P. S. D'ROZARIO. (3259.)

4, Mission Row, 23rd January 1835.

Gentlemen,

May I beg the favour of an answer to my letter of the 19th instant.

Yours obediently,
(Signed) NATH. HUDSON.

Calcutta, 31st January, 1835.

The foregoing are true copies of two letters written by me, at the request of the Reverend Fre Antonio de Assumpção, to Messrs. J. Michie, G. T. F. Speed, R. Dias, J. Lackersteen, M. Crow, J. Robertson, and P. S. D'Rozario, to neither of which have I received any reply as yet.

(Signed) NATH. HUDSON,
Attorney at Law.

No. 17.

LETTER from Mr. Secretary PRINSEP to FR. ANTONIO DA ASSUMPÇÃO and others, dated 10th February, 1835.

Ordered, that the following letter be addressed to the Rev. Fr. Antonio d' Assumpção in reply.

(No. 7.)

From H. T. Prinsep, Esq., Secretary to Government, General Department, to the Rev. Fre Antonio da Assumpção and others.

Council Chamber, 10th February, 1835.

Reverend Sirs,

I am directed to acknowledge the receipt of your letter dated

the 31st ultimo, with its enclosure, requesting to be furnished with a copy from this office of the memorial presented to the government by certain of the Roman Catholic inhabitants of Calcutta; and in reply to convey to you the assurance that the Right Honourable the Governor General of India in council entertains no doubt of the favourable sentiments towards the government by which you declare yourselves to be influenced.

2. Although his Lordship in council cannot consider that it would be proper for him to put you in possession of the petition of the meeting of Catholic inhabitants of Calcutta, as requested by you, seeing that a copy has been withheld by those who joined in the address, he has no difficulty in furnishing a copy of the reply. Enclosed, therefore, I am directed to transmit a copy for your information.

I am, &c.,

(Signed) H. T. PRINSEP,
Secretary to Government.

(True Extract.)

(Signed) H. TORRENS,
Officiating Deputy Secretary to Government.

No. 18.

LETTER from FRE ANTONIO D'ASSUMPÇÃO to Mr. Secretary
PRINSEP, dated 25th February, 1835.

Extract India Ecclesiastical Consultation of 25th
February, 1835.

(No. 7.)

From the Reverend Fr. Antonio d'Assumpção, Delegate of the
Maliapore Bishop, to H. T. Prinsep, Esquire, Secretary to
Government, &c. &c.

Calcutta, 25th February, 1835.

Sir,

I beg leave to forward herewith a letter to the address of the
Right Honourable Lord William Cavendish Bentinck, Governor

General in council of India, forwarded by the Most Reverend Fre Manoel de Ave Maria, the Episcopal Governor of the bishopric of Saint Thomè ; which communication may I beg to solicit the favour of your laying before his Lordship in council, while

I have, &c.

(Signed) FR. ANTONIO D' ASSUMPÇÃO,
Delegate of the Maliapore Bishop.

No. 19.

(No. 8.)

LETTER from the Right Reverend FRE MANOEL DE AVE MARIA, Acting Bishop of ST. THOME, to the Right Honorable Lord WILLIAM C. BENTINCK, Governor General of India in Council, &c. &c.

Thomè in Maliapore, 11th February, 1835.

My Lord,

Having read, with deep regret, the misconstruction of the words of my edital of the 5th December last, I find that it is my duty to explain to your Lordship in council the genuine sense of them, craving your Lordship's attention to the following lines:—

Being informed of the arrival at Calcutta of the Rev. Dr. St. Leger, and of his having subsequently assumed the authority of calling on the reverend vicars of the different churches at that presidency to obey him, and to act thenceforward under his immediate jurisdiction, as reported to me on the occasion by my delegate in charge of that mission ; and, on the other hand, not having received any communication whatever either from the Metropolitan See of Goa, or from the court of Portugal, or even from his Holiness the Pope of Rome on the subject in question, I thought it necessary to call upon the said vicars to hold all rights of this bishopric acknowledged from its foundation.

It certainly proved to me a matter of the greatest surprise to see the misconstruction put to the true meaning of my said edital with respect to the allegiance referred to, as I could never intend to in-

duce the British subjects to pay it to the Crown of Portugal, when I myself, while under the protection of the British Crown, consider myself amenable to its laws and subject to its orders ; consequently I utterly disclaim all such misrepresentations as have been so unjustly brought against me.

I do hereby most humbly and respectfully entreat your Lordship, that, in attention to the very ancient alliance subsisting between the two Royal Estates of Portugal and Great Britain, your Lordship in council will be pleased to take these matters into consideration, and continue to afford the same powerful protection and countenance which my predecessors have always so happily experienced in support of the rights this Bishopric has ever enjoyed.

I have, &c.

(Signed) FR M. DE AVE MARIA,
Acting Bishop.

No. 20.

LETTER from Mr. Secretary PRINSEP to the Acting Bishop of St. THOME, dated 25th February, 1835.

Ordered, that the following Letter be addressed to the Acting Bishop of Malapore in reply.

(No. 9)

From H. T. Prinsep, Esq., Secretary to Government, General Department, to the Right Reverend Fre Manoel de Ave Maria, acting Bishop of St. Thomè.

Fort William, 25th February, 1835.

Right Reverend Sir,

I have had the honour to lay before his excellency the Right Honourable the Governor General of India in council your letter, transmitted through the Reverend Fre Antonio d'Assumpção ; and I am directed by his Lordship in council to inform you in reply, that the supreme government of British India has never allowed itself to suppose that the Portuguese clergy of India have been

guided, in any part of their proceedings, otherwise than by the most conscientious sense of duty; nor did his Lordship in council attach to the sentiments of the paper referred to in your letter any, the most remote, imputation of intentional disloyalty towards the ruling authority, or of a desire to alienate the affections of its subjects.

2. His Lordship in council beg to assure your reverence that he is at all times ready to evince the goodwill of the British government towards you, by affording such aid and protection as his position may enable him to offer you.

I have, &c.

(Signed) H. T. PRINSEP,
Secretary to Government.

Ordered, that the above letter be transmitted to the Reverend Fr. Antonio Assumpção, for the purpose of being forwarded to Malia-pore.

(True Extract.)

(Signed) H. TORRENS,
Off^r Dep. Sec. to Gov^t.

No. 1.

EXTRACT ECCLESIASTICAL LETTER from FORT ST. GEORGE,
dated 8th April (No. 4.), 1839.

Cons. 3d April, 1839, No.

Para. 2. On the 19th ultimo the Right Reverend Dr. O'Connor, vicar apostolic of Madras, intimated his intention of proceeding on a visitation tour, and forwarded for the consideration of government a letter from the inhabitants of Tindecallow and Maleadypttah, in the Province of Madura, regarding a misunderstanding between them and their clergymen.

3. Dr. O'Connor having stated his opinion, that as the Roman Catholic chapels were built at the expense of the Roman Catholic population, it would be desirable that the latter should be allowed to select their own pastors, and recommended that the government authorities should be instructed to maintain the right of the people to do so, we observed that it was the earnest desire of the govern-

ment to abstain, as far as possible, from interference with the religious affairs of all persons subject to its authority; but that disputes affecting property which could not be amicably adjusted, must necessarily be decided in the Courts of Law.

4. We acceded to Dr. O'Connor's request, that during his absence, Dr. Carew, who arrived at Madras in the "Lady Flora," in January last, as coadjutor bishop and vicar apostolic, should be recognized as the channel of official communication with the government on matters connected with the Roman Catholic religion, and informed him that we felt satisfied he would receive from the authorities in the provinces every proper respect and attention during his tour of visitation.

No. 2. (k)

LETTER from the VICAR APOSTOLIC of MADRAS and MELIAPPOOR to Mr. Secretary CLERK, dated 19th March, 1839.

Extract Fort St. George Ecclesiastical Consultation,
3rd April, 1839.

Read the following Letter from the Right Reverend Dr. O'Connor, Vicar Apostolic, Madras and Meliapoor, to Robert Clerk, Esq., Secretary to Government, Fort St. George.

Madras, 19th March, 1839.

Sir,

I have the honour to submit the accompanying letter, addressed to me by the inhabitants of Tindicallow and Maleadypettah,

(k) This No. 2 is a reprint of No. 7, of the *eight* documents laid on the table of the House of Lords, Sept. 23, 1841, with the assurance to the House (see *Mirror of Parliament*;) that "the papers for which the noble Lord has moved" are so described that it is impossible for the India Board to find them. Whether they exist or not, I cannot say." On the 4th Oct. 1841, *twenty* papers from the Bengal Presidency, and *nine* from the Madras Presidency, were laid by the noble President of the Board of Control on the table and ordered to be printed, and among them the Nos. 6, 7, and 8, of the papers already printed and laid on the table Sept. 23, and *printed next day*. Nos. 3, 6, 7, and 8, were the papers presented Sept. 23, on the motion of Lord Ellenborough; Nos. 1, 2, 4, and 5, on the motion of Lord Clifford, the other papers *specified* on the 23rd Sept. by Lord C. being Nos. 8, 6, and 9, of those produced Oct. 4.

for the benevolent consideration of government, as far as to its wisdom may seem meet.

The poor people look to me, supposing me to have some influence as the official superior appointed by government, and I know not how else to act in such cases, unless to lay their grievances before it, and to entreat its protection for them. Many applications of a similar nature have been made to me from time to time, with which I was unwilling to trouble government; but it occurs to me just now, it may not be amiss I should do so, and suggest the utility of providing for the public peace in those places by allowing the people to have whatever clergyman they please to attend them, and when they have had peaceable possession of the churches for many years, and had been accustomed to call upon any clergyman whom they preferred to serve them, that they would be allowed to enjoy their custom in that respect, until those disputes were finally decided; and it occurs to me also, that it would work much good for the peace and goodwill of the people at large, if the clergy were left to dispute their rights among themselves, and the people to the enjoyment of their customs, in as far as they are Christians, and the peace of society may be affected by interfering with them.

All those churches have been built by public contributions. The people have a strong claim upon them. The clergymen officiating therein are, as it were, only tenants at will. That will, it is true, is to be regulated by the ecclesiastical law, to which both clergy and people are amenable; but in a difficulty of ascertaining the jurisdiction to which those churches belong, I am fully of opinion that government will always provide more judiciously for the ends of justice and peace in those respects by yielding to the voice of the people.

The place in question is not in my jurisdiction, and therefore my opinion on the matter is as disinterested as it could possibly be; nay, even on some occasions, perhaps, it may be found to militate against myself. Still, for the greater public good, I take the liberty of recommending such a line of proceeding to government, and to suggest, that it would be well if the authorities in those places were instructed to act accordingly.

I purpose to proceed on my visitation through the interior immediately after Easter ; and as I know many references will be made to me, even by those not under my jurisdiction, in consequence of the office conferred upon me by government with regard to Catholic affairs, I am therefore the more anxious to avail myself of this opportunity to lay my views before government ere I set out, in order to elicit such instruction as may be likely to make my visitation of as much public utility as possible.

I have also to request that government will be pleased to recognise the Right Reverend Dr. Carew, my coadjutor bishop and vicar apostolic of Madras and Meliapore, as authorized to transact all my business with it during my absence ; and finally, that it will, in its accustomed goodness, afford me all necessary protection in the course of my immense and arduous journey.

I have, &c.

(Signed) DANIEL O'CONNOR,
V. A. M. & M.

No. 3.

LETTER from the Christians residing in the principal Villages of Madura, Dindigul, and Maliadiputtee, to the VICAR APOSTOLIC of MADRAS and MELIAPOOR, dated 14th February, 1839.

To the Right Reverend Dr. Daniel O'Connor, Bishop and Vicar Apostolic.

We, the Christians residing in the principal villages of Madura, Dindigul, and Maliadiputtee, after presenting our best compliments, most humbly beg leave to submit the following humble address for the information of your Lordship, viz'.

That your Lordship, having learnt that the souls of many Christians were going to perdition through the dispute which existed between the priests and the Christians of the Roman Catholic Church of the divisions of Madura, Dindigul, and Maliadiputtee, was

pleased, with a view to the preservation of many souls from perdition, to send, on the 28th June, 1838, Jesuit missionaries, fit for the purpose, together with the bull of his Holiness and the orders of your Lordship. Then we, amounting in number to 3,000 and odd Christians, felt great satisfaction, and accepted the said bull, the Jesuit missionaries, and the directions of your Lordship.

We are obliged to keep the Jesuit missionaries in the houses appropriated to prayer in the villages, and to obtain spiritual care and the holy communion from them, in consequence of the Goa priests and the Syrian clergy, having objected to deliver the churches built at our own expense.

The Goa priests and the Syrian clergy declare that (what is said about) the bull of his Holiness, the Jesuits, and the orders of Dr. O'Connor is all false; that they (the Jesuits) cannot be admitted into the churches; that it is not proper to confess to them, or to take the Holy Sacrament from them, or to hear mass said by them; and that if, in opposition to this, any persons take the Holy Sacrament from them they shall be accursed.

Besides, formerly it was the order of the collector of Madura for the Jesuit missionaries to preach the Gospel to such Christians as admitted them, and to remain without breaking the peace of the country; but now the Tasildar and other officers say that they (the Jesuits) cannot continue even in the houses assigned for prayer.

After the arrival of the Jesuits we have great pleasure and satisfaction in hearing their sermons, and with their conduct towards the Christian congregation. We think it will be much better for us to embrace the Protestant religion than, leaving the Jesuits, to follow the Goa priests hereafter; because, in the first place, upon their declaration that the bull of his Holiness, the Jesuits, and the orders of Dr. Daniel O'Connor are all false, we do not believe the Goa men are really priests. One hundred and fifty persons have already embraced the Protestant persuasion, on account of the severity of the Goa and Malayalam people towards the Christians through the love of money.

As the salvation of all Christian souls is now your Lordship's duty, it will be beneficial to us if your Lordship will be pleased to

send particular orders; also orders to the collector, that he may allow the Jesuits admission into every church, and that he may restore to us the churches built at our own expense.

If the orders, which your Lordship may be pleased to send, are directed to Chourimootoo the son of Rajandren, they will reach us. We earnestly solicit your Lordship will be kindly pleased to send us instructions after the perusal of all this representation.

14th February, 1839.

All the Christians residing in Madura,
Dindigul, and Maliadiputtee.

(A true Translation.)

(Signed) A. ROBERTSON,
Tamil Translator to Government.

No. 4.

LETTER from Mr. Secretary CLERK to the VICAR APOSTOLIC
of MADRAS, dated 3rd April, 1839.

Ordered, that the following Reply be despatched.

(No. 87.)

From Mr. Secretary Robert Clerk to the Right Reverend Dr.
O'Connor, Vicar Apostolic of Madras.

Fort St. George, 3rd April, 1839.

Sir,

I am directed to acknowledge the receipt of your letter of the 19th ultimo, and to inform you that it is the earnest desire of the government to abstain, as far as possible, from interference with the religious affairs of all persons subject to its authority; but that all disputes affecting property, which cannot be amicably adjusted, must necessarily be decided in the courts of law.

The Right Honourable the Governor in council, agreeably to your request, will recognise the Right Reverend Dr. Carew, during your absence from Madras, as the channel of official communication with the government on matters connected with the Roman Catholic religion; and his Lordship feels satisfied that you will receive from

the authorities in the provinces every proper respect and attention during your tour of visitation.

I have, &c.

(Signed) **ROBERT CLERK,**
Secretary to Government.

(A true Extract.)

(Signed) **ROBERT CLERK.**
Secretary to Government.

No. 5.

LETTER from the VICAR APOSTOLIC of MADRAS to Mr. Secretary CLERK, dated 24th May, 1839.

**Extract Fort St. George Ecclesiastical Consultations,
8th June, 1839.**

(No. 3.)

From the Right Reverend Daniel O'Connor, V. A. M. & M.,
to Robert Clerk, Esq., Secretary to Government, Fort
St. George.

Madras, 24th May, 1839.

Sir,

I have the honour to transmit the returns of sacred offices from the Goa clergyman at St. Thomas's Mount, also from my church at the same place, and at Royapooram, together with a memorial to government from the Catholic Christians of Madura, which had been inadvertently delayed in consequence of my absence from Madras.

From the opportunities I have had of forming my judgment of the disputes prevailing among the natives and the Goa clergymen whilst on my visitation to the southward, I could not say too much in recommending that the local authorities would not interfere with the right of the people to the churches in their possession, and to their having whatever clergyman they, the people, may select to officiate therein. This mode alone, it appears to me, will be considered just,

peaceful, and consistent with the neutrality which government very judiciously thinks proper to observe.

Praying to be excused for presuming to give an opinion, which I would not attempt to offer if I did not think Government would perhaps expect it from me, as the official superior in matters affecting the Roman Catholic religion, and as *relatory* (1) to the peace of society, and its own impartiality in the eyes of the people, and requesting that the accompanying packets of blank forms may be franked and sent forward.

I have, &c.

(Signed) ✚ DANIEL O'CONNOR,
V. A. M. & M.

No. 6.

RESOLUTION of GOVERNMENT, 8th June, 1839 (No. 136.)

(No. 4.)

1. Ordered, that the returns of sacred offices transmitted with the above letter be forwarded to the Honourable Court of Directors.

2. Resolved, that a copy of the address from certain Roman Catholic inhabitants of Madura be forwarded to the principal collector of that district, for explanation and report on that part of the complaint which states that they have been prohibited the use of their own churches, and were prevented from celebrating, at the village of Andissoorany, the rites of their religion even in pandals which they had erected for that purpose.

3. In respect to the claims of the petitioners to church property the government declines to interfere; the local courts of justice are the tribunals to which the petitioners and the magistrate are amenable for their acts.

(1) Sic in orig.

No. 7.

LETTER from PRINCIPAL COLLECTOR of MADURA to the SECRETARY to GOVERNMENT of FORT ST. GEORGE, dated 13th June, 1839.

Extract Fort St. George Ecclesiastical Consultations, 9th July, 1839.

(No. 10.)

From J. Blackburne, Esquire, Principal Collector of Madura, to the Secretary to Government, Fort St. George.

Madura, 13th June, 1839.

Sir,

I have just had the honour to receive the extract from the minutes of consultation, dated the 7th instant, accompanied by copy of an address from certain Roman Catholic inhabitants in Madura, and requiring explanation and report on that part of the complaint which states they have been prohibited the use of their own churches, and were prevented from celebrating, at the village of Aundachee Ooranee, the rites of their religion even in pandals which they had erected for that purpose.

2. To charges so vague as not to specify time or place the answer must either be a brief denial, or a diffuse attempt to subvert supposititious charges. Perhaps, in the present instance, it will be sufficient for me to suggest to the government that the French priests of Madura have taught their adherents to call "theirs" the churches, which I look upon, in a magisterial point of view, as the property of their adversaries the priests of Goa; and to assure the government I have avoided all interference in these unfortunate and troublesome disputes, except in my magisterial capacity; and it is, I believe, this determination on my part not to assume authority I have not that has given offence to the Right Reverend Dr. O'Connor's clients.

3. Ever since the arrival of the French priests in this collectorate, much of my time has been occupied by their recriminations on their opponents, but rarely have their complaints been preferred in the usual manner and through the usual channels. Some of their com-

plaints drew from me the accompanying circular order of the 18th December 1838, which seemed to me absolutely necessary to check the spirit of encroachment exhibited by the party of the French priests; and as it has been my unvaried rule of action, I am happy in submitting it for the information of government, together with a translation.

4. In Aundichee Ooranee the chapels appear to have been originally built long before the introduction of the French priesthood into this part of the country, and, as such, seem to have been held exclusively at the command of the Goa priests.

5. As a collector, I pretend to no interference in the different places of worship; as a magistrate, I consider myself bound to keep the proprietor in possession. The question is open, who is to be considered the proprietor, and my judgment selected the Goa priests. I understand one appeal was made to the judge on circuit, the usual and proper course, and that my judgment was affirmed by him. Another course is open to the native Christian community, viz. in their own right, and not through the unknown persons of their newly elected pastors, to establish their right of possession in the civil court.

I have, &c.

(Signed) J. BLACKBURNE,
Principal Collector.

No. 8.

CIRCULAR ORDER by the **MAGISTRATE** of **MADURA**, dated
18th December, 1838.

Circular order to the Ramnad and Shivagunga Talooks, and a copy for joint magistrate, if he thinks it desirable to issue it in his division.

Madura, 18th December, 1838.

The Roman Catholic chapels appear to have been long under the control of the Goa priests. Some of the people, being dissatisfied, have invited the priests of Pondicherry to take their places, but they have no power to dispossess their original pastors.

The Christmas ceremonies are approaching; be careful that the

Pondicherry priests do not enter the places of worship hitherto under the superintendence of the Goa priests. There are few places of worship, if any, in which the Pondicherry priests have a right to officiate; and if there is any opposition you must not let them officiate without establishing their right.

If there be any tumult, quarrel, or affray, let both parties be sent to the magistracy, with what evidence is procurable on both sides, for punishment.

(Signed) J. BLACKBURNE,
Magistrate.

(True Copy.)
(Signed) J. BLACKBURNE,
Magistrate.

No. 9.

RESOLUTION of GOVERNMENT, 9th July, 1839 (No. 159.)

(No. 11.)

1. The right honourable the governor in council observes, that the principal collector and magistrate denies that any Roman Catholics in the Madura district have been prohibited the use of their own churches, and obstructed in the celebration of the rites of their religion in temporary buildings erected for the purpose. The proprietary right to the churches alluded to can only be determined by a civil court, and it is the duty of the magistrate to prevent a breach of the peace, and also to prevent the persons actually in possession of the buildings from being ousted by violence, leaving the other parties to seek redress by a civil action.

2. In reference to the magistrate's proclamation, he will report means by which he has ascertained that the chapels belong to their priests rather than to the congregation.

(Signed) ELPHINSTONE.
J. NICOLLS.
JOHN BIRD.

(True Copies.)

East India House,	}	DAVID HILL,
4th October 1841.		Assist ^t Exam ^r of India Correspondence.

LETTER IX

“ If he had understood the noble lord, he would not follow him, “ because it was not necessary ; but he did not understand him, “ and so he could not.”—Report of the speech of Lord Ellenborough in the House of Lords, Monday, Oct. 4, 1841, as given in the *Morning Post*, Oct. 5.

To the Editor of the Tablet.

Hakes's Hotel, Nov. 8, 1841.

Sir,

On the 5th of last month, I announced to you my intention of forwarding to you, “ each week that should elapse between “ the prorogation of Parliament and the next session, a communication upon India.” Of course I did not pretend, by such an announcement, to bind you, in any manner, to lay such communication before the public. I was sensible, that however important *in itself* the cause I had undertaken to advocate next session in the House of Lords might be, it did not therefore follow of course that *my communications to you* upon that subject would be such, as would justify you to prefer them to *other* communications, either on that subject or on others, which might demand your attention during that time, and appear to you more deserving of your notice or more interesting to your readers. I have, however, to thank you for the insertion in your papers of the 9th and 23rd Oct. of my letters to you of the 5th and 12th of that month ; and for the insertion also in your papers of the 2nd, 9th, and 23rd Oct. of the two communications from India, which gave occasion to the motion I made in the House of Lords on the 23rd September, and to the notice which I gave on the 4th October, of a motion on the state of the Madras Presidency early in the next session of Parliament.

The motion which I made on the 23rd of September was for the

production of certain papers relating to the *Bengal* Presidency, some of which were granted; and for the production of certain other papers relating to the Madras Presidency, none of which were produced on the 23rd of September. But three papers for which I had not asked, and which did not refer to the case I had submitted to the consideration of the House, were moved for and laid on the table on the 23rd of September, by Lord Ellenborough, then President of the Board of Control. These papers, eight in all, were ordered to be printed, and were accordingly ready for delivery next day, the *twenty-fourth of September*.

The *Morning Post*, *Morning Herald*, *Morning Chronicle*, and *Times* newspapers of the 24th of September, all concur with the *Mirror of Parliament*, in stating as the report of Lord Ellenborough's speech in reply, on the 23rd of September, that "one portion of the papers" (namely, those relating to the *Madras* Presidency) "was so loosely described that it had been impossible for the India Board to find them. Whether they existed or not, he (Lord Ellenborough) did not know."

I was obliged to leave town on the 26th of September, and on my return to town, in consequence of an application made to me by Mr. Peter Gordon, I presented to the House a petition from that gentleman on the 4th of October. The next day, the *Morning Post* reported as part of the speech of Lord Ellenborough, the words which I have prefixed to my letters to you of the 5th and 9th ult., and to this letter; and further reported as part of the same speech, that the noble lord, who still remained at that time President of the Board of Control, "had himself written a letter to the collector and magistrate of Madura, sending him a report of what had taken place in their lordship's House." The *Times* of the same day stated, as part of a report of Lord Ellenborough's speech on the *fourth of October*, that he had, "by the mail of that day, which was the first opportunity that had offered, written to the general government of India and the Madras government, to return the fullest information upon the subject to which the noble lord (myself) referred; and he had also written to the collector and magistrate of Madura, requiring the fullest

"information from him, informing him what the noble lord (myself) had stated in that house."

Now, Sir, your readers may recollect, that in consequence of the extraordinary and in some instances even contradictory reports in the *Times*, *Morning Post*, and *Morning Herald* newspapers of the 24th September, of what I had said in the House of Lords the preceding evening, I found it *necessary to address* to the Editor of the *Times* a letter dated September 24th,^(m) which the Editor did not think it *necessary to insert*; but as I had taken the *precaution* to send a copy of that letter to the Editor of the *Morning Chronicle*, it appeared in *that* paper on the 25th September.

I said in my letter to the *Morning Chronicle*, which accompanied that copy, that it was of "less *immediate* importance that the "public should know *now* precisely what I *did* say, than that the "population of the Madras Presidency should not be led into error "by such reports as had appeared in the *Times* and other papers."⁽ⁿ⁾

In a similar spirit of *precaution*, I immediately, that is to say *on the 24th September last*, dispatched *printed slips* cut out from the *Times*, *Morning Post*, *Morning Herald*, and *Morning Chronicle*, with the words *erased in each* which I did *not* say, (but only with a single line of ink so that those words could still be read,) to my hon. and rev. brother at Trichinopoly; and *two days before Lord Ellenborough's report of what I said had left London, those slips had left Marseilles for Alexandria*.

I have next to inform you, that to *my very great surprise*, I learnt for the *first time*, from the *TABLET* of the *twenty-third of October*, that on the *very day* on which Lord Ellenborough is stated by the newspapers to have informed the House, namely on the *fourth October*, that he had written for information to Calcutta and to Madras, respecting the papers which *the India House could not find*, and of which *the President of the Board of Control doubted the existence* on the *twenty-third of September*, (as his lordship is reported in the newspapers to have assured the House of Lords), *TWENTY-NINE PAPERS*, and among them the *eight*

(m) *Vide supra*, p. 4.

(n) *Vide supra*, p. 3.

papers already printed on the *twenty-fourth of September*, were laid on the table of the House of Lords, and among those papers were the following:—No. 8, *from the Madras Presidency*, described in my motion of the 23rd September as “dated 18th December 1838,”—No. 6, *from the Madras Presidency*, described by me as “dated 7th June 1839,”—No. 9, *from the Madras Presidency*, described by me as “dated 9th July 1839,”—*none* of which the India House could find,—of *all* of which the President of the Board of Control doubted the existence, on the *twenty-third of September*.

Pray, Sir, can you, or can any of your readers, inform me, by what process these *twenty-nine* papers, of which only *eight* could be produced on the 23rd September, were found laid on the table of the House of Lords on the 4th of October, and printed while the President of the Board of Control was informing the House, that he had written to *Calcutta* and *Madras* for “the fullest information on the “subject by that day’s mail; and had also written *himself* to the “collector and magistrate of Madura, informing him what I had “stated in the House of Lords” on the 23rd of September? Is the report, *thus* sent out Oct. 4, of what I said Sept. 23rd, a report of the noble president’s *own-recollection*? or, is it any of the three *essentially different, but all three incorrect*, reports of the *Times*, *Morning Post*, or *Morning Herald*, which, while the noble president was speaking in the House of Lords, were at Alexandria in Egypt on their way to Trichinopoly with their erasures?

But these *twenty-nine* papers are now before the public; I trust they may be found to give *sufficient* if not the fullest information. I send them to you with this letter, which must close for the present my correspondence with you; for *I have attained the object* which I had in addressing you on the 5th of last month. I attained it *within one month*. When the answer of the collector and magistrate of Madura, to the report which the *Morning Post*, *Morning Herald*, and *Times* newspapers have informed the people of this country has been sent out by the late President of the Board of Control to that collector and magistrate, of what I stated to the House of Lords on the 23rd of September, shall have been laid before the public

in this country, I will, if you will permit me, resume that correspondence; and meanwhile I leave you and your readers to your own reflections upon what has already occurred. I trust I have done my duty in this case, I wished to do no more.

I have the honour to be,

Sir,

Your obedient and obliged humble servant,
CLIFFORD.

LETTER X.

[From the "Morning Chronicle" of November 10th, 1841.]

To the Editor of the Morning Chronicle.

Sir,

In the letter which I had the honour to address to you on the 17th of last month, and which appeared in your paper of the 19th, I ventured to direct your attention to a *leading article* of the *Times* newspaper, of October 16, which I had certain reasons for believing to be *not* the production of the editor of that paper. The writer of that article informed the readers of the *Times* newspaper as follows:—"When the new Governor-General elect shall have arrived in Calcutta and entered upon the duties of his high office, he will find, unless we be much mistaken, *many things in the administration of Lord Auckland requiring his immediate revision.*" "One of these things, relative to a point of the utmost importance, occurs to us at this moment."

This point of the utmost importance, the writer alluded to proceeded on the 16th ult. to inform *the readers of the Times newspaper* (rather a numerous, and I am sorry to say, influential class of men at the present moment), was no other than Lord Auckland's policy on native instruction.

I observed to you the next day, that I must be permitted to doubt, or rather to disbelieve, that the successor of Lord William Bentinck "has thought fit, by his recent proceedings (I am quoting from the "leading article above alluded to) to do every thing in his power to "counteract the educational advantages which his predecessor had "conferred on the Hindoos, and has endeavoured, by his last minute "on native instruction, to throw them back into all their original "degradation," and that "I must, at all events, have much better "authority for such a charge against Lord Auckland, than the leading article in the *Times*."

When, therefore, I learnt from *your* paper, which is my usual source of daily information on passing public events, that a dinner had been given, on the 3d instant, at the India House to the new Governor-General, and that *your* reporter had understood the noble lord, late President of the Board of Control, to say, that "he felt he "had to succeed a nobleman of great practical ability, and united as "he had been with Lord Auckland, and knowing the great ability "of the noble lord, he felt he had much to do in conducting with "honour the affairs of India," I immediately and naturally wished to know, in what manner the expression of such sentiments had affected the ears of the reporter of the *Times* newspaper. It was not till this afternoon, on account of my absence from town, that I had an opportunity of gratifying this wish, by referring to the files of the *Times* newspaper, at a public institution where they are kept. I was agreeably surprised at finding the following passage as part of a report, evidently revised and corrected, by proper authority no doubt. The noble speaker is there made to declare himself upon the *Whig policy* of Lord Auckland, in the following terms, after previously informing his hearers (page 5, col. 5) that "If there was "one thing which qualified him *more than any other man* for the "office he now held, it was, that placed at the head of the India Board "thirteen years ago by his noble friend, the noble Duke (of Wellington) near him, he had from that time to the present, constantly and "confidentially communicating with him upon every subject relative "to the affairs of India [cheers], *endeavoured* to make himself master "of the general views and the principles on which he would conduct

" the government of that country and of the army : and happy, indeed,
 " *would* it be for India, if in *making* himself acquainted with those
 " general views and principles, he *should have had the good fortune* to
 " imbibe any portion, however small, of the practical knowledge and
 " the intuitive wisdom which his noble friend ever brought to the con-
 " sideration of public affairs [loud cheers]. *He felt*, that in going to
 " India, he went strong in the noble duke's confidence [cheers], and
 " that, he might say, was one chief support of the government he went
 " to administer [cheers]. He felt also that he was about to succeed a
 " man, who, in the office of governor-general had, *he rejoiced to have*
 " *this opportunity of declaring*, exhibited great practical ability in
 " the administration of affairs [cheers]. In fact, it was a source of
 " great *personal*, as well as public satisfaction to him, united as he
 " had been with the Earl of Auckland *in former times* by ties of the
 " closest friendship, to observe the indefatigable industry, the great
 " ability, and the extensive knowledge he had brought to the investi-
 " gation, elucidation, and management of *all the great questions*
 " which had come before his government."

There is in all this, Sir, somewhat of *mystery* to me. There
 would have been no mystery, though there might have been some
 surprise perhaps, in my mind, if, instead of these evidently *well*
constructed and admirably reported sentences, supposing them to
 have been reported from *mere hearing*, I had read to the following
 effect:—" I pledge myself to maintain the India Bill of 1833 as
 " the law of India, and to follow up its policy, as far as may be in
 " my power, with the indefatigable industry, the great ability, and
 " the extensive knowledge which my noble predecessor has brought
 " to the *investigation*, elucidation, and management of all the great
 " questions which have come before his government, *although I*
 " *took the lead in opposing that bill* when it was brought forward
 " by the Marquess of Lansdowne in the House of Lords." But
 while I am ready to believe that the noble lord, late President of
 the Board of Control, who, for some reason or other, has quitted
 that presidency, has *endeavoured* to make himself master of the
 views of the noble duke who placed him in that presidency thirteen
 years ago, I am not equally ready to admit that he has *succeeded*
 in that endeavour. I think it *possible* that he *may* have failed, as

signally as he failed in the celebrated attempt at a reform bill, which produced H. B.'s well-known caricature "WHO ARE WE!" I doubt his "good fortune," not his good will, to imbibe any (considerable) portion of "the practical knowledge and the intuitive "wisdom" which I am quite as ready as the new Governor-General of India to allow, that "his noble friend ever brought to the consideration of public affairs."

If I am to take the report in the *Times* of the 4th inst. as an accredited version of the new Governor-General's sentiments, I must believe, since it is so expressly declared, that "he rejoiced "to have this opportunity of declaring" his sentiments respecting his noble *Whig* predecessor, united to him "in former times by "ties of the closest friendship;" but I can only be, by experience of the noble lord's *conduct in office*, entirely satisfied, that Lord Auckland will have no reason to say of him, in the language of Addison's Cato, that he

———"Was once my friend; but other prospects
Have loosed those ties, and bound him fast to Cæsar."

To conclude, therefore, Sir, let not the Whigs be lulled into false security, whether in Ireland or in India, by *professions*, however beautifully worded; and, I am even willing to admit, *believed to be sincere* by those who utter them in the honey-moon of accession to office. More than one bride, who never *intended* at the altar to be faithless to her vow, has, disappointing the fairest and fondest hopes, proved so afterwards; and has found too late, that she in reality had mistaken love of splendour for conjugal affection; and had given, together with a lily hand, a heart, not indeed then corrupted, but which preferred the whirling waltz of Almack's to the cares, however sweet, of maternity. This is certain; that the new Governor-General will no longer be overwhelmed with the arduous duties of the control of the India House; whether he is qualified. "*more than any other man* for the office he now holds," is a question which the noble lord himself puts hypothetically; and *let us imitate his discretion* on this point at least.

I have the honour to be, Sir,

Your obedient humble servant,

Nov. 6.

CLIFFORD.

EXTRACT from the leading article of the *Morning Chronicle*
of Monday, November 8, 1841.

We find the *Times* leaving its own praises for a while to Hughes Hughes, devoting two columns and a quarter one day to the praises of Lord Lyndhurst, on Friday attempting to get Lord Ellenborough's virtues into a column, and compelled on Saturday to finish them in a supplementary leader. * * * * *

In the praises of Lord Ellenborough we are better able to discern the practical object in view. His lordship is going out to India, and the object of this valedictory eulogy on him is to persuade him that the office which he has got is the greatest in the world, and the people of England that he is to make such a Governor-General as no one ever saw before. The writer commences with a pompous description of the extent and importance of our Indian empire, and of the great trust reposed in a Governor-General, and then goes on to give no exaggerated estimate of the high qualities of many of those by whom the office has successively been held. At the end of this, we are told that "it is no ill compliment to Lord Ellenborough to say, that he combines in a very high degree the qualities which have done most to honour the career of his predecessors." The compliment may not be ill, but it is certainly calculated to make those sick who read it; for let us see who these men were, the sum of whose good qualities is said to be combined in Lord Ellenborough, all of whom put together he is said to counterpoise. So that, putting the assertion in a mathematical form, Lord Ellenborough may be said = Warren Hastings, + Lord Cornwallis + Lord Wellesley + Lord Teignmouth + Lord Hastings + Lord Amherst + Lord Wm. Bentinck + Lord Auckland.

Yet some of these were men of no ordinary kind; and their qualities such as it is hardly safe to assume to be possessed by any one who has not had the opportunity of displaying them in action, and proving them by their results. Let us take, for instance, Lord

Cornwallis—a man certainly of no very extraordinary intellect—the soundness of whose policy is a matter yet in dispute, but whose moral qualities alone lifted him to an eminence that men of the very highest genius have been unable to attain. For the sterling simplicity of his character, and the high sense of honour by which he was distinguished, served not merely to guide him aright in the arduous circumstances in which he was placed, but extended themselves to all around, and animated the whole Indian service with a spirit of purity and a high feeling of duty. Before his time the character of that service was known to the European world by the sight of vast fortunes rapidly acquired, and dark rumours of the foul means by which they had been amassed. Since his day a purer though poorer generation has administered the government of India; and while we have heard little of rich nabobs, whose sleep was haunted by the visions of their past atrocities, the character of the civil servants of the company has been widely known for the general zeal, energy, and intelligence which have marked their conduct, and for their scrupulous integrity amid ample facilities for oppression and speculation. This happy change was the work of Lord Cornwallis, and was the result in great measure of the influence exercised by his personal character in inspiring all around him with zeal for the public service and scorn for baseness. This character of his it was that, while it rendered the Englishman a fit object of respect, inspired into the native of Hindostan a perfect reliance on European good faith.

Are these among the high qualities ascribed to Lord Ellenborough in the hotch-potch of all his predecessors' good qualities? Is he the man whose bright example is to raise the moral tone of a vast service, turn jobbers and speculators into men of honour, and inspire a faithless race with confidence in a virtue unknown to themselves? This, at least, has not been the part played by him in his own country; and the conduct by which he is to produce these effects must be somewhat different from his wretched exhibition on the Reform Bill in 1832.

We cannot with patience listen to these comparisons, which degrade the illustrious dead for the purpose of flattering living men

in power. But we will not let our indignation at the adulation, of which he is the object, dispose us to depreciate Lord Ellenborough unduly. Whether he be fit for the important duty with which he is entrusted, is a question of considerable interest; and though we cannot admit that he possesses all those pre-eminent qualities attributed to him by the *Times*, it may be another question whether he is not likely to do his work creditably. On the whole, we think it probable that he will. He is by no means a first-rate man. He has neither a high reach of thought, nor an extensive range of information, nor the moral qualities that give men the mastery over the wills of their fellow-creatures. But men so endowed are rare; and we must put up with a humbler class of excellence. Lord Ellenborough is a man of great activity, some knowledge, and much industry in acquiring it. This industry he has applied particularly to Indian subjects; and he has exhibited its results in very creditable efforts to promote the improvement of India. Originally a Liberal, he has so few of the prejudices of Toryism, and so many sound and enlightened views, as to render him an object of suspicion to the bigots of his party. The utility of these good qualities is, however, greatly endangered by his singular want of conduct, and utter indiscretion; and if the Governor-General of India were really entrusted with uncontrolled power—if the decision of the great questions, on which the fate of our Indian empire from time to time depends were to rest solely with him, we should tremble at the prospect of interests so vast, and a policy so delicate being committed to so unsteady a guidance. But the Governor-General of India is controlled by the opinions of a very large and intelligent community of Englishmen; he is placed at the head, and subject to the impulse given by a very able and well-organised body of public servants, guided by rules and principles of action, drawn from a long and wide experience; and his decisions are subject to a subsequent revision by the Court of Directors, a body not liable to be actuated by sudden impulses or a precipitate passion for novelty. Nor will other moderating influences be wanting to check Lord Ellenborough as long as the caution of Sir Robert Peel can operate on him through the Board of Control. Thus checked and guided, we anticipate

from Lord Ellenborough no great amount of positive mischief, though some occasional apprehensions of sudden imprudence; and we count on a good deal of advantage from his activity, which will sometimes usefully break in on established routines, assail long-existing prejudices, disturb unsuspected abuses, suggest new views, and even occasionally carry into effect some new course of action. We should not like to express perfect confidence in Lord Ellenborough himself; but placed as he will be, we expect more good than harm from him. The appointment has this recommendation besides that of its own propriety, that a worse might easily have been made; and when we think whom else Sir R. Peel might have sent out to India, and from what kind of persons he probably was pestered with applications for the vacant place, we are inclined to thank him very cordially for making as good a selection as that of Lord Ellenborough.

And now, before we close our notice of this great man of the *Times*, we may be excused for asking a plain question, derogatory, perhaps, to the extraordinary qualities predicated of him, but not, perhaps, uninteresting to the people of England. What is his lordship going to do about his sinecure during his absence in India? Is he going to pocket the £ 8,000 or £ 10,000 a year, which he now gets from it, while he is drawing the salary and enjoying the appointments of his splendid office, which are generally estimated at little less than £ 30,000 a year? Lord Auckland gave up his pension while he drew the same salary. Are Lord Ellenborough's superhuman merits paraded before us for the purpose of justifying his receiving both at once? We trust not; and we hope that this timely hint will lead to an assurance, that there is a clause in some patent or another, by which his lordship is to content himself with the largest salary drawn by any British subject.

[From the "Morning Chronicle" of November 10th, 1841.]

LORD ELLENBOROUGH AND MR. PETER BORTHWICK.

We hear it so generally rumoured that there was a division in "the Cabinet" on the subject of Lord Ellenborough going to India, that we begin to give some credit to the story.

It is understood that Mr. Peter Borthwick was his lordship's formidable competitor, and that the appointment was actually carried by "the Premier's" casting vote.

After the eulogy offered to the *Times*-honoured "Governor-General" by a certain contemporary of our own immediate craft, we cannot possibly shut our eyes to the advantage which the world at large will derive from such enormous wisdom and such unexampled pretension; but is it not, on the other hand, due to Mr. Borthwick to inquire whether all the ink shed in praise of the noble baron would not have been equally well applied in doing justice to the honourable gentleman?

We have been informed—no matter by whom—that the laudatory article in question was cunningly and adroitly contrived, pending the uncertainty of the contest, so as to meet either contingency, and, "*mutato nomine*," intended for insertion had Mr. Borthwick been the successful candidate. This, indeed, will account for all the unsuitable parts of the composition with reference to the accidental subject of it. The same *coat* could not exactly fit each party, so a *cut* was taken between the two, in order to hide either nakedness. The difficulty was not the announcement of great qualities, which "the twain" enjoy in common, but assigning to each the preponderance and proportion of those qualities for which each could take particular credit to himself, a fair compromise, therefore, was hit upon, and the laudatory effusion presented to a delighted public.

We must here, however, guard ourselves from the supposition of offering entire acquiescence as to the absolute justice of the compliments, as exclusively applicable to the noble baron. This is due to

our contemporary, as well as ourselves, as we believe it to be quite possible that by a description of those exalted virtues which no doubt adorn the object of his *recent* idolatry, and keeping the *other contingency* out of his view, he might have produced a more accurate and faithful delineation of his present hero. Under the circumstances of the case, involving doubt and difficulty, it is impossible not to bestow our admiration on the manufacturer of so ticklish an article, for the infinite ingenuity of its conception. We must be thankful for what we have got, and not be too nice about trifles under such very peculiar and extraordinary circumstances, giving our contemporary even more credit for what he could have done than for what he has actually accomplished.

CONCLUSION.

In closing for the present the correspondence contained in the preceding pages, Lord Clifford begs leave to observe, that he is perfectly willing to admit the propriety of the official letter, No. 20 of the papers *at last* produced to the House of Lords, Oct. 4, 1841, addressed by order of Lord William Bentinck to the individual styled in that official letter, "Acting Bishop of Meliapore," (though in fact no bishop at all, but only a priest,) in answer to the declaration of that clergyman, No. 19. Had that unhappy clergyman, (whom Bishop O'Connor, by his affectionate letter of 6th January, 1836, which that kind-hearted prelate presented and read in a *personal* visit to his dying *confrere*, (o)—see *Catholic Colonial*

(o) Both Bishop O'Connor and Fra Manoel were *Augustinian Friars*, (see *Intelligencer*, p. 417, l. 14, 2nd letter of Bishop O'Connor,) though for some reason or other Lord Ellenborough was *determined* to dub Bishop O'Connor a Jesuit, as well as the Irish priests who accompanied him, not one of whom was a Jesuit.—See Report of the debate in the House of Lords on Lord Clifford's motion for papers, Sept. 23, 1841, in the *Mirror of Parliament*.

Intelligencer, pages 411 and 412,—and subsequently by sending his vicar, the Rev. Mr. Moriarty, to him with another letter,—*Ibid*, pages 413 to 418,—laboured with so much zeal, prudence, and charity, to save from a death in schism,) styled himself acting ~~Roman~~ Catholic Bishop of Meliapore, Lord William Bentinck, who proceeded upon the safe and sound principle of recognising *those only* as Roman Catholics in Hindostan, who were recognised as such by the British or Irish vicar-apostolic acknowledged by the British government as superior of the Roman Catholic missions in Bengal, would not probably have recognised him in an official answer as such *Roman Catholic* bishop. The question whether he was acting bishop, or only a priest acting as vicar-general for a non-existing bishop, in a bishopric which had been vacant thirty-eight years,—*Intelligencer*, p. 435, line 4 from the bottom of the page,—was perfectly immaterial to the great *object* which Lord William Bentinck had in view, in *supporting*, as he promised to do in the document No. 8, p. 62 of the foregoing pages, the Very Reverend Dr. St. Leger. The commencement of the year 1835 was *not a moment for appearing fastidious* about accepting assurances of loyalty from any quarter.

The Rev. Joseph Wolff, an Unitarian clergyman, formerly a real or pretended Catholic, and originally a Jew, on whose fanatic career in India, see *Intelligencer*, pages 243 to 256, had then been for two years assiduously propagating in the Bengal presidency the idea, that “a great revolution was to take place in Hindostan in the “year of the Hegyra 1262, corresponding to 1847,” and had been *loaded with presents by the Mahommedans*. The Bangalore mutiny in the Madras presidency,—see *East India Magazine* for May 1833, No. 30, pp. 557 to 560,—had recently shewn what sanguine hopes were entertained in that presidency, that *Hindostan was about to change masters*. The *Asiatic Journal* for 1833, Vol. X., Asiatic intelligence, p. 8, had published the suspicious proceedings of Isaac Cachour and his Armenian party, along the only line of march by which Hindostan is open to attack from the West; and while it *was* essential to Lord William Bentinck’s policy to *support Dr. St. Leger*, it was *not* prudent, in his

lordship's opinion, to appear to *refuse* or to *disbelieve* the assurances of the "Acting Bishop of Meliapore," the head of the Portuguese party in Bengal, of the attachment of himself and his party to Great Britain.

Lord Clifford is not disposed to *quarrel* with those, who ~~with~~ from prudential considerations similar to those which dictated the official letter of Mr. Secretary Prinseps, No. 20 of the preceding documents, to the "Episcopal Governor," as Bishop O'Connor styles him, or "Acting Bishop," as he *styles himself*, of Meliapore, disagree from the Roman Catholics of Calcutta on the opinion expressed by them in the address presented by them to Lord William Bentinck, which has been produced on the 4th Oct. to the House of Lords, as No. 10 of the twenty-nine papers then laid upon the table, on the *general loyalty of the conduct* of the Portuguese priests, who adhered to the doctrine, and who professed themselves determined to maintain, in their quality of *Roman Catholic pastors of British subjects*, the pretensions, put forth by the Portuguese Governor of Goa, accused at the time, however wrongfully and even absurdly, of conspiring to send 30,000 Portuguese troops into Hindostan to drive out the English. But Lord Clifford cannot quite extend his charity towards those persons, who, going *far beyond* the line drawn by Lord William Bentinck in No. 20, forcibly *turn out of possession* Roman Catholic priests, who had been ordered by their superior to profess and teach in Hindostan the doctrines of the British Catholic Declaration of 1826 on ALLEGIANCE, in order to put in possession other priests, declared by British or Irish prelates of the Roman Catholic communion, *recognised as such by the British government*, not to be Roman Catholic priests; but priests, ordered to profess and teach the doctrines of Don Manoel de Portugal e Castro as set forth in No. 14, and openly declaring that they were resolved to obey the orders given them by that Governor of Goa in the name of a non-existing Archbishop of Goa or of the Queen of Portugal. This, however, is what Mr. Blackburne, the collector and magistrate, *has unquestionably done*, upon his own shewing; and this is what the Catholic missionaries in Madura have been officially informed that the *Melbourne Cabinet* "highly approved" of his having done.

To this *last assertion* Lord Clifford authorised his hon. and rev. brother at Trichinopoly, by a letter written from Rome at the end of May 1841, and again by another letter which was at Alexandria in Egypt when Lord Ellenborough was addressing the House of Lords October 4, 1841, to give *an immediate unqualified denial* upon his authority, till an official denial should be sent from England. As for the *hypothetical* assurance given by Lord Ellenborough, that IF any officer should be FOUND GUILTY of imprisoning contrary to law, or of permitting the torture of a British subject in the Madras territory, he would be dismissed or otherwise punished, Lord Clifford has thought, that the hypothesis of this assurance would be best met by the motion of which he has given notice for next Session. When the address of the aggrieved TRUSTEES AND INHABITANTS of Madura to Queen Victoria shall have arrived in England, shall have been presented to her Majesty, and shall have been laid before the public, the People of Great Britain and Ireland will be fully able to judge, each one for himself, whether the wish of those Trustees and Inhabitants is, that Mr. Blackburne should be dismissed or otherwise punished; IF FOUND GUILTY of having done what he virtually, *to say the least*, declares, No. 7 of the Madras papers produced October 4, he never has done, though the facts of the case stare him very awkwardly in the face upon the production of documents *of the non-production of which he must have felt himself quite secure* after Mr. Gordon's case under his predecessor Rous Peter; or whether those trustees and inhabitants wish for any thing more, than that to which they are undoubtedly entitled by the Act of 1833, Protection for their Lives, Property, and Laws under the Throne of Great Britain and Ireland, in lieu of oppression and arbitrary and irresponsible power under a Collector and Magistrate of Leadenhall; professing to be a Collector of the Honorable East India Company and a Magistrate of Queen Victoria.

If in any expression used by Lord Clifford in the foregoing pages, he can be *fairly* charged with having transgressed the rules of *personal courtesy*, either towards the late President of the Board of Control, now appointed Governor General of India, or towards any other person whatsoever, he is perfectly ready and willing to

alter such expression; but he distinctly wishes to be understood, as declaring himself, and as having intended to declare himself publicly, the *implacable public foe* of any person in office under Queen Victoria, who may attempt to deprive any subject of Her Majesty of that protection, which Her Majesty is most anxious to extend to *all* Her loyal subjects in every part of her dominions, whatever may be their rank, colour or creed—In proportion as the loyal subjects of Queen Victoria, whatever may be their colour, creed or rank, are persuaded, that these are the sentiments of their Queen in their regard, and that Her Majesty's officers are persuaded that such are Her sentiments; and that it is their interest as well as their duty to regulate their conduct towards their fellow-subjects by these wishes of their Queen, characters of the stamp of Rous Peter will disappear from the Colonial Dominions of Queen Victoria; and fanatics like Mr. Wolff will be harmless; and emissaries like Isaac Cachour will labour in vain. But Public officers, who meet information by sneers; men who have become aristocrats without having had talents or opportunity to "achieve greatness," whose families have scarcely had time to cause them to be "born to greatness," who may rather be said to "have had greatness thrust upon them" and to "wear their honours awkwardly" are not, in these critical times, the *safest* men to send to India.—If they fulfil the wishes of Queen Victoria, it can only be by having constantly before their eyes, the inestimable advice of Mentor to Telemachus: "O Telemachus, above all, be on your guard against your temper;(p) "it is an enemy which you will constantly carry about you, until "death; it will enter into your counsels, and will betray you if you "listen to it. Bad temper causes the loss of the most important "occasions; it gives to a man the inclinations and the aversions of "a child, to the prejudice of the highest interests; it causes the "greatest affairs to be decided upon the most petty motives; it

(p) In the French text, *humeur*. To this word the following significations are attached in Chambaud's Dictionary; London, Cadell, 1805, 4to. :—Turn of mind, temper, disposition, humour, mood, vent, spirit, passion, caprice, maggot, whim, fancy, cue, taste, fit.

"obscures all talent, it degrades courage, and renders a man inconsistent, weak, low-minded, and insupportable. Be on your guard against this enemy."—Book 24, concluding advice of Mentor to Telemachus.

If the expectations for the year of the Hegyra 1262, are to be, as every loyal British subject must wish them to be, disappointed, they who are to preside in such times as these over the destinies of Hindostan, **MUST** so conduct themselves, as to deserve, in some degree at least, the *well earned* tribute paid to Lord William Bentinck in the following words at the foot of his picture :

Finally, Lord Clifford, in closing for the present, and until the answer of the collector and magistrate of Madura to the *report* sent out to him by Lord Ellenborough of what Lord Clifford stated to the House on the 23rd of September, shall have reached the *present* President of the Board of Control—a far more valuable man in *that* office than his predecessor—*entreats* of all those into whose hands these pages may fall, that they will not allow their minds to be prejudiced against *Mr. Blackburne personally* by any thing which they may read in these pages respecting his *official* conduct. Mr. Blackburne is a very different man from his predecessor, Rous Peter, who imprisoned Mr. Gordon. That wretched man *entered* into his office by practising upon the avarice of the Court of Directors. Being already in debt to them, he made a will, a certified copy of which is now in Lord Clifford's hands. By it he made the Honorable East India Company his heirs, and the Court of Directors foolishly thought that by appointing him collector and magistrate of Madura, they would not only obtain payment of the debt due to the Company, but receive a rich legacy. After several years spent in the most abandoned profligacy and gambling, the ruinous consequences of which he attempted to remedy by the most shameful tyranny and extortion, he ended his life by suicide, and died, it is said, *one hundred thousand pounds in debt to the Company alone.*

With Mr. Blackburne the case is widely different. He and his family are not attached to the political party of which Viscount Melbourne is the head ; and it is *possible*, and Lord Clifford thinks it probable, that he would not have been sorry that the trustees of sixty Roman Catholic chapels and the Roman Catholic inhabitants of the Zillah or district of Madura, not to say of the whole Madras presidency, should have become persuaded that for them *there was no hope of protection from the Melbourne Cabinet*, any more than from "the French missionaries of Pondicherry."—But the Melbourne Cabinet *might change into a Tory Cabinet*. Mr. Blackburne had evidently never considered that the object of the bill of 1833, so nobly brought forward by the Marquess of Lansdowne, was to make the subjects of the Throne of Great Britain and Ireland **FEEL**, that they were under the **PROTECTION** of King William, his heirs and successors, still more than under the protection of those who had sent Rous Peter to Madura to enable him to pay his debts to them.

Lord Clifford wishes the **COURT OF PROPRIETORS** of East India Stock seriously to consider, *while there is yet time*, whether it may not be their **INTEREST** that Hindostan should effectually, and not merely nominally, have the benefit of the Act of 1833 ; and whether, after the evidence that has been laid before them in the foregoing pages, the most advantageous course for the interests of **ALL PARTIES** that can now be pursued would not be, that Hindostan should be *entirely* under the management of the Queen of Great Britain and Ireland and Her Constitutional Advisers, due regard being paid, as in the *West India Act* of 1833, to the existing interests of the Directors of the East India Company and of the Proprietors of East India Stock. But the Directors of the East India Company ought to know the actual state of Hindostan, and especially of the Madras presidency, too well, to flatter themselves with the hope, that a system, of which Rous Peter may be considered an atrocious specimen, and his successor, Mr. Blackburne, a specimen of its operation under the most favorable circumstances, can last much longer. They may obstinately and through either a false pride or a mistaken sense of interest, oppose with success for a few years longer the

wishes of the Throne, Lords, and Commons of Great Britain as officially proclaimed in the Act of 1833; but if they unfortunately should adopt such a course, even the term assigned by the *self-styled* Christian missionary Wolff, is perhaps too remote a period to look forward to, for the accomplishment of the Mahomedan tradition.

FINIS.

ERRATA ET CORRIGENDA.

- p. 24, l. 3, *after* from, *insert* whom.
- p. 27, l. 11, reverse the inverted commas.
- Ibid.* lines 22 and 23, ditto.
- p. 28, l. 3, see on this passage the note p. 34.
- Ibid.* after the title, *for* 111, *read* 100.
- p. 35, l. 35, had thought, &c. This line and the four next should be in inverted commas, being a quotation from the *Times* of Oct. 16, 1841.
- p. 36, l. 3 from the bottom of the page, *after* No. 6, *read* which is No. 3 of the *Madras division* of the twenty-nine papers presented Oct 4, 1841 :— see pages 89 and 90 *infra*.
- p. 37, l. 24, *after* is, *read* not.—There is an error, which I did not perceive when this passage went to press, in this reasoning. The Zillahs or *districts* of Madura, Tinnevely, and Tanjore, form part of the Southern *province* of the Madras *presidency*, of which Trichinopoly is the chief town : but it must in fairness be admitted, that the circumstance of Trichinopoly and Madura being both in the Southern province of the Madras presidency, and of the single new Church of Trichinopoly alone, having a congregation of *more* than 3000 Roman Catholics attached to it, does not of itself prove that there are more than 3000 Roman Catholics in the Zillah or district of Madura. The address of the Christians of Madura *may* be understood to speak either of the *district* or of the *town* of Madura. It would *seem* from the mention of two other names, which are names not of districts but of towns, that the address speaks of towns, not of districts ; but the passage to which this note refers certainly does not *demonstrate*, upon consideration, what at first sight it appeared to me to demonstrate, as to the number of the Roman Catholics in the *district* of Madura being more than 3000, and that consequently the address *must* be understood to speak of the *town* not of the district of Madura.
- p. 38, l. 5 from the bottom of the page, *after* No. 1, *read* which is No. 12 of the *Bengal division* of the twenty-nine papers presented Oct. 4, 1841 ;— vide *infra*, pages 74 and 75.
- p. 41, l. 10.—Vide *supra* note in page 36.

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Rev. Mr. Hurlin

R. C. Davis

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